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MISCELLANEOUS.

—597—

General Summary.

Among the subjects included in our pages of to-day, we beg particularly to direct the attention of the Reader to some remarks on the Immolation of Human Victims in India, and arguments to prove that these Immolations may be safely and easily suppressed. If there are men who cannot understand the application of the words of Nelson, to any duty that we can have to perform in this country, let them read the Article to which we allude, with the attention it deserves, and they will find that here is at once a subject on which Englishmen have not yet "done their duty," and never will have fully performed it until by the persevering efforts of reason and persuasion they shall have prevailed on their benighted fellow-subjects to abandon for ever this murderous and abominable practice.

There are some men who think the only duty they have to execute is to find out reasons for supporting what exists, and to prove that whatever is right. There are some also who have no sense of duty beyond the amusement of an idle hour; but there are others, thank God, who are neither to be terrified nor sneered out of their firm and unvarying purpose to do all the good that their circumscribed means will admit, despising alike the hollow murmurs of the unthinking, and the heartless laugh of the unfeeling multitude. To these, the memorable sentence "ENGLAND EXISTS EVERY MAN TO DO HIS DUTY," is intelligible enough; and though it was uttered by a high-minded Englishman in the presence of a national enemy, they can understand distinctly why it deserves to be repeated by every sincere Philanthropist, in a land where Ignorance, Indolence, and Idolatry are the allied enemies of Virtue and Happiness, and as such should be combated by all mankind.

But, with the sneering sycophants of Calcutta, Humanity, Philanthropy, and Patriotism are all placed on the same degrading level; and the only idea they have of their duty, is to endeavour to laugh them all out of countenance. If those against whom their sneers are directed were as weak and vacillating in their principles and purpose as themselves, their laugh would no doubt succeed; but because they have themselves no idea of what it is to feel a warm and glowing zeal in any cause that does not promote their own private interests, let them not deceive themselves so far as to think such a zeal cannot be honestly felt and expressed by others.

The new tone of feeling, or rather the contempt for all feeling, which the late changes in the direction of the Calcutta Press have tended to introduce, is almost as offensive to serious and earnest minds, and perhaps even more dangerous from its insidious inroads on principle and sensibility, than the coarse, though open, violation of courtesy and decency which not long since characterized it. At one time, it was attempted to bully men out of their opinions by force of scurrility and abuse;—at another, to overawe them by threats of a less noisy but more serious nature;—and now the effort is to deride all that is earnest, to sneer at all that is grave and important, and to laugh us into the idea that amusement and diversion is the only legitimate end of existence. The experiment of reasoning has scarcely been attempted by these wittlings, and this is almost the only act of consistency of which they can be accused, for such an experiment if tried would most assuredly fail. By abstaining therefore from the attempt, they in some respects act wisely enough.

The Oracle of this new Sect of Sacerers, who is so repeatedly at a loss to understand the simplest questions, as to come out almost daily with a—"we should be glad to know what is meant by so and so"—and who professes such a close acquaintance with the writings of BURKE, will perhaps forgive us if we quote from that celebrated author a passage that will show his opinion of what any Institution or Engine (such as a Public Press for instance) that professes to be a channel of expression for the public voice ought to be; and if he measures himself and his Paper by this standard, he will ascertain how far the statesman he is so fond of quoting was elevated in sentiment above himself.

"A vigilant and jealous eye over executory and judicial magistracy; an anxious scrutiny into the expenditure of public money; an openness, approaching towards facility, to public complaint: these seem to be the true characteristics of the Editor of a Newspaper. But an applauding Editor, and a petitioning nation; an Editor full of confidence when the nation is plunged in despair; in the utmost harmony with ministers, whom the people regard with the utmost abhorrence; who pours out thanks, where the public opinion calls for impeachments; who is eager to see grants when the general voice demands account; who, in all disputes between the people and administration, presumes against the people; who would punish their disorders, but never inquire into the provocations to them; who publishes a grave defence of arbitrary power as preferable to government by equitable laws, not for the purpose of reprehending the doctrine but of amusing his readers; who in all controversies on the Liberty of the Press, ranges himself with its enemies; this is an unnatural, a monstrous state of the Daily Press among Englishmen. Such a person may be a learned and respectable Gentleman, but he is not to any popular or useful purpose an Editor of a Newspaper."

Ireland.—A Gentleman in the South of Ireland under date the 20th of December thus writes on the subject of the recent change in the Irish Government.

"If the present change in our Irish Department could benefit the nation, I should almost willingly resign the popular Mr. GRANT: but in the name of wonder, what object can the Government propose that Mr. G. was incapable of accomplishing? I shall venture to say, that no Secretary ever steered so neutral a course between the parties of this unfortunate country. Statesman-like, he has governed them all; while none but the selfish partisan, who looks merely to the present, and who has little or no influence over the many, could wish for his recall.

"He is particularly esteemed by the Catholic, and is perhaps the most eligible man in the country to promote those national objects, which every dispassionate being who regards the security of our common empire has so much at heart. But, there is a portion of our Protestant gentry whom a steady even deportment can never please; and to this portion the appointment of Marquess WELLESLEY and Mr. GOULBURN appears somewhat of a triumph, whether with or without reason, a little time will determine. God send, however, that the administration of our new-comers, and especially of Mr. GOULBURN (of whom several of us augur but poorly from his conduct in the affairs of the Colonial Office, and his occasional appearances in the House of Commons), may equal that of their predecessors! I have, certainly, my fears; and I shall even go further, by declaring as my decided opinion, that, without a material departure from our former

MEASURES, THE SEPARATION OF IRELAND FROM THE EMPIRE will inevitably follow, whenever a hostile fleet shall command the channel. This is the season of our strength, and we should not suffer it to pass in vain. Grant a *qualified* emancipation—commute the tithes—deprive the Romish Clergy of their fees: these are, in my opinion, the mighty objects, compared with which every other is but a bauble."

We trust some at least of these measures of reform will be immediately attempted, but we have already said sufficient on this score, and proceed to consider another subject of interest relating to Ireland.

It is an extraordinary circumstance, and one for which it would puzzle Mr. MALTHUS to account, that amidst all the oppression and misery which this Country has endured since her connection with England, her Population has of late years increased in a far greater degree than any other Nation of Europe. The results of the recent *Census* have not been yet officially published, but persons who have had access to the Returns, estimate the present Population to amount to the enormous number of seven millions three hundred thousand. The population of Ireland therefore is double that of Denmark, Sweden, and Norway together, and (according to the estimate of a Contemporary) three times that of the United States of America when they compelled us to acknowledge their independence. This is a fearful consideration, and one that should make Government careful how they drive to desperation such an enormous multiplication of human beings. To enable the reader to form some idea of the astonishing rapidity with which this increase has proceeded, we will here make a comparison of Returns for the two last Centuries. Sir WILLIAM PETTY, who was considered to have had excellent means of knowing, says that

In 1652 the number of people was	850,000
According to Mr. SOUTH, the computation in 1695 gave	1,034,100
By a poll tax return in 1731, it was	2,010,221
In 1788, calculating from the number of houses, it was	3,728,904
In 1791,	4,206,618

Thus, if the Census of 1791 was correctly taken, the increase in the last thirty years is upwards of three millions! It must not be forgotten too that Ireland as furnished almost as many Emigrants to the United States as all the rest of Europe put together, besides which a "large stream of population is constantly flowing" into other parts of the British Empire.

There seems in fact no reason to doubt that the population of the country at the period of the revolution did not greatly exceed one million, and that at present it amounts to more than seven millions. Of this enormous population the Catholics compose five-sixths at least of the whole, and can it be believed that this mass will much longer put up with being considered and treated as a proscribed class in their native land?—that they will continue to endure the unequal pressure of taxation, the "intolerable exaction of rack-rents, the excessive burthen of tithes" for a Clergy of a hostile persuasion, the general supineness and occasional harshness of the Magistracy, and the unremitting rancour of Orangemen? The following sensible remarks on this matter deserve consideration.

"But with hostility perpetually rankling in their breasts, and discontent inseparable from their condition, which is infinitely more wretched than that of the peasantry of any civilized nation upon earth, how do the British administration propose to govern or to manage with a mass of malcontents—whether by coercion or conciliation? The former has been tried for a series of ages, and the result has been only to enlarge the extent, and to aggravate the severity of the disease which it was meant to cure. Yet no experiment of conciliation has been resorted to, nor has ever even an overture of that nature been made to the Irish people, excepting in the kind professions and courteous demeanour of the King, upon his Majesty's late visit to Ireland. But paradoxical as it may seem, those professions and that demeanour have rather served to do mischief than to produce any material good; for from the *clat* with which they were announced through the Irish press, the peasantry, who are unhappily in

a state of comparative ignorance, never conceived that the Royal beneficence could consist merely in the suavity of a smile, the grace of a bow, or the exhibition of a shamrock. No; they, poor creatures, construed the Kings's professions into a pledge for the redress of grievances; which redress his Majesty has not in fact the power to grant, at least without the consent of Parliament. But amidst this redress, the peasantry calculated upon the reduction of their rent, their tithes, and their taxes. They experienced, however no such result; but hearing that his Majesty's good wishes towards the great body of the Irish were thwarted in Dublin, by the Orangemen, the tenantry upon the immense estate of Lord Courtenay, in the county of Limerick, who have long complained most loudly of the oppression of middle men, his Lordship having been an absentee for several years and likely to continue so for life, were actually heard to declare that they had no doubt their grievances would have been redressed, if the tyranny, which they attributed to their Landlords, did not intervene between them and the benevolent purposes of their Sovereign. Such is our information, to which it is added, that several of these poor misled peasants were heard to exclaim, "We will oppose these—middle-men and proctors, and the King will take our part." Hence the disturbances which have since taken such a wide range, are really said in Ireland to have originated; and those Gentlemen who may question the fact, must err very much in their judgment, if they apply the general rules for estimating probabilities to the perverted or feeble minds of a body of people, who are in fact in a state of the most barbarous ignorance.

"But to return to a consideration of the means by which such minds are to be directed, and by which Ireland should in future be governed. If conciliation be the purpose of our Government, the emancipation of the Catholics and the commutation of tithes float upon the surface, as the first measures that ought to be adopted in order to satisfy the minds of the Irish people, and the necessity of resorting to the latter may be collected from the following fact, which has been communicated to us by the most unquestionable authority. A clergyman, who is the son of a Peer, and who holds a living of considerable value in one of the Munster counties, granted a lease of his tithes towards the close of the late war, at a certain pecuniary rent, according to the price of corn at that day, which it will be recollected was exceedingly high. To this clergyman an application was lately made by the lessees to reduce the terms of the commutation, or to cancel the lease. But this application was sternly rejected, the worthy Divine insisting upon the sum originally covenanted for, although since that covenant was entered into, every article of agricultural produce in the district has fallen off no less than 200 per cent. Several instances of a similar nature might, we understand, be readily quoted, and such conduct must be the more galling to the Irish farmers, as it proceeds from a Priesthood from whom they derive no instruction or advantage whatever, and with whom they can feel no sympathy.

"But, if our Government determine upon continuing the old system of coercion and irritation in Ireland, how frightful the prospect for universal humanity as well as for the particular interest of this country. Should the Bourbons be reconciled to the French people, or the French people be reconciled to the Bourbons, there can be little doubt that the old national antipathy of France to Great Britain would soon be set in motion, considerably inflamed, too, by a recollection of the events which led to the termination of the late war. The national pride of France received a wound upon that occasion which the French are but too generally anxious to heal by retaliation upon England; and should they, in the event of war, be able only to convey 10,000 troops to Ireland, with a due supply of arms and ammunition, how can it be conceived difficult, with such an immense multiplication of starving, and consequently desperate beings, to produce a separation between Great Britain and Ireland? and how long could the gigantic power or imperial greatness of this country survive such a separation?"

We trust however that the administration of the new Viceroy will commence a new era for Ireland, and that the British

Government will cordially second all his views of amelioration and improvement. Amongst other measures of reform it is understood that the removal of the unjust commercial restrictions now in force between the two Countries will be recommended for adoption by Parliament—another of equal importance—the equalizing the duties—is also to be brought forward in the present Session. The abolition or reform of the Tythe system is left to Mr. WYNN to devise and digest, and if these measures are carried, much will have already been done for the relief of Ireland.

It is also said that the Parliamentary Commission which recently sat in Dublin has recommended a considerable reduction in all the Public Offices. They justly consider that the scale of the expenditure is greatly disproportioned to the revenue, and that the amount of salaries and the number of Clerks may be considerably diminished—The MORNING CHRONICLE writes thus on the subject.

"We understand the Commissioners appointed to examine into the abuses in the various Public Offices of Ireland, more particularly those connected with the collection of the Revenue, were exposed during their stay in Dublin to as many attacks on their integrity and virtue, by fraud and corruption, in the shape of invitations to dinner, and acts of attention and kindness to themselves and their families, as ever Saint in the Calendar was exposed to by the Devil in the shape of beautiful and alluring women. The delinquents and jobbers were numerous and powerful, and connected with the first families in the country. No idea can be formed here of the extent to which abuse has been carried in Ireland. No wonder that the Irish Revenue is collected at such a disproportionate expence, when a dozen individuals are frequently appointed and handsomely paid to do what is really performed by only one of them. We may suppose that the remaining eleven contrive to be much more agreeably employed, than in sitting at a desk, poring over accounts, &c. Under the pretext of pursuing smugglers, or tracing frauds practiced on the Revenue, hunting and fishing parties were formed, and in this school grew up a race of a very different frame and complexion from those of the pale-faced workers in the public offices. The most martial and robust of their illustrious ancestors (for, as we have observed, many of them are of the best families) would not have felt themselves disgraced by descendants who despised as much as they could do, the sedentary occupation of a clerk, and who were equally fond of the pursuits befitting Gentlemen. At all times the race of Gentlemen quartered on the public has been numerous, but the corruption necessary to effect the union produced a most alarming increase, which has since been perpetually augmenting.

"The invasion of their enjoyments was anticipated, and met by all the preparations which good generalship and ingenuity could devise. The union of acuteness and seductive manners, possessed in so eminent a degree by our neighbours, was displayed in all its perfection on this occasion. But unfortunately, the abuses were so glaring, that—even if the Commissioners had felt a disposition to deviate a little from the stern path of duty, to yield somewhat to the hospitality of their kind-hearted entertainers, or the blandishments of their fair intercessors—it was absolutely out of their power to do so.

"The filth of this Augean stable must therefore be exposed to view in all its offensiveness. We hope the result of the exposition will be somewhat more beneficial to the public than that of the Inquiry into the abuses of the Courts of Law of the three kingdoms."—*Madras Courier*.

Public Revenue.—Upon a comparison of the reports of the produce of the various sources of the public revenue at home for the last quarter of the year 1821, we have the satisfaction to find well grounded hopes may be entertained that the accounts made up for the quarter ending on the 5th of January last, will exhibit a very considerable increase over the corresponding quarter of the last and two former years. The excess is variously estimated to amount to from £700,000 to £1,000,000, and although there is reason to fear these calculations are formed on too sanguine principles, there is no cause to doubt that the Re-

venue has considerably and progressively improved during the last year. The increase in the third quarter was justly attributed to the public expenditure attending the Coronation, and the visit of the King to the Sister Kingdom; but no extraordinary cause operated in the last quarter to produce so considerable an improvement, and we must therefore ascribe it to a general revival of the Commerce of the Country. In the Money Market, however, the statement of the excess is considered to be greatly exaggerated, but it is to be observed that throughout the greater part of the month of December, the Funds remained unusually steady; the fluctuations not having exceeded half per cent. This can only be satisfactorily accounted for by the improved state of the Revenue, for to no other cause can it be with an appearance of reason referred that the Funds remained unaffected, except in a very slight degree, by the hostile demonstrations on the Continent, and the great probability of the Country being involved in the quarrel between Russia and Turkey. The next Vessel from home will by furnishing us with the Official returns put an end to all doubt on the subject, and it will afford us the greatest pleasure to be able to confirm these expectations, which if realized cannot fail of being attended with the best consequences, particularly if reduction and retrenchment in the Public expenditure keep pace with the increase of the revenue of the Country.

But we chiefly fear that notwithstanding this surplus revenue, the Country will be told when Parliament meets that the unexpected expences incurred in Ireland and the embodying 3000 additional Troops, have taken away all the benefits that ought to result from the excess. The money we shall hear has all been spent, without having been employed in reducing the Debt or relieving the Country from any of the intolerable burthens she has so long and so patiently endured. We shall soon learn however from the temper which Parliament shews at its meeting, what new measures of Relief are likely to be proposed; for something surely will be attempted by the new Administration to remove some of the most obnoxious of the present taxes.—*Ibid*.

ACCOUNT OF THE MUSK BULL. (from Captain Parry's Letters) which accompanied this gallant Officer's present of one of these animals to the Bath and West of England Society.—They live on grass and several of the plants of Melville Island. We saw them in herds, sometimes of 15, very wild, and in a country where there is no cover, difficult to approach. Those procured were shot. They sometimes tear up the ground with their horns, and appear to fight hard, especially the males, with each other. They never attacked us. They come to Melville Island over the ice, a distance probably of 3 or 400 miles, from the Continent of North America, in June, and remain till the end of September, when they migrate.

They can have no shelter but the bleak hills; but their coat is a sufficient protection.

The proportion of the cows to the bulls is not known; but we generally observed one of the herd lagging, and it was these we killed: they were all bulls. We never saw any calves near.

They do not shed their horns: but we found many heads and horns about their feeding places. These places, I should have mentioned, afford a very luxuriant pasture of grass, from being well manured, and also watered by the melting snow.

The flavor of the meat is strong of musk, which appears to increase by keeping, as that brought to England was much more disagreeable than when first killed. They cannot be traced by their scent. The meat is of very fine grain: a butcher in town said it was the finest he ever saw.

They run fast, but with a hobbling gait, which makes them appear as if about to fall down every minute. Their hair is sometimes so long that they tread upon it. The hair must be turned up in order to shew the wool.

The newly discovered Islands of North Georgia are their place of summer abode. They were seen by Hearne, the traveler, near the North shores of the American Continent; but they have never been seen to the South, about our Hudson's Bay Settlements.

Extraordinary Performer on the Violin.—Extract of a private letter from Naples, dated Nov. 16, 1821;—

"The celebrated Paganini has at length resolved upon paying a visit to the British capital; this whimsical man is perhaps the most extraordinary violinist in existence. It has been long and generally understood that he had determined never to leave his native country; but it seems now, either that he had not formed any such resolution, or that he had not sufficient constancy to abide by it; the latter supposition is not at all improbable, as he is exceedingly capricious in his conduct. His conduct, however, does not concern us, and therefore we will pass to his performance, which is certainly the most extraordinary we ever heard. The audience which collects to hear a *celeberrimo professore* is generally composed of artists and critics, dilettanti and amateurs, and such an audience will commonly esteem the means above the end; he who furnishes the entertainment is equally apt to love the difficult more than the beautiful, and consequently such exhibitions are commonly the mere lumber of the study. Paganini is not an exception to the class of concerto and solo players; but he does not bend his attention entirely to the tricks of fiddle-craft; his bow is free and firm, and his command of the finger-board is amazing; his tone is sweet, clear, and round, and his shake is particularly brilliant. You will, we have no doubt, be best pleased with him when he plays some little air, some choice morsel selected from the music of his native land; it is then that his genius possesses him fully. The enchantment is then complete, it is the most beautiful music, executed with the highest skill, and in the purest taste, upon the most perfect instrument which has ever been invented. This extraordinary performer has, however, studied the odd as well as the delightful; he produces one curious and pretty effect by pizzicato runs, which he executes with the left hand, while he keeps the bow suspended, or turns over the music, which lies on his desk. He produces another singular, and at the same time whimsical effect by a close tremolo, which he maintains during the whole of a short air; it resembles the crazed and trembling voice of an old woman, and its merits may be estimated by this circumstance, that every person laughs very heartily during the performance. He also plays some pretty difficult variations, entirely on the fourth string, which is certainly very extraordinary; but the effect does not compensate for the trouble which it must have cost to acquire such an odd skill. Paganini's celerity is, we apprehend, unequalled; from the lowest note on the violin he flies up in a moment to the whistling altissimo, and then he darts about through slides and shakes, leaps and arpeggios until one is lost in a hurricane of sound. It remains to be observed, that he is a singularly ungraceful player, he shuffles about and makes mouths, looks over his shoulder, grows peevish with the orchestra, keeps time with his head, and has as many tricks as an anxious and unskilful student. He is thin and pale, his hair hangs down in curls upon his shoulders, and his countenance is expressive, thoughtful, and severe."

Christmas Day in St. Giles's.—Yesterday a benevolent friend to the Irish poor most plentifully supplied the children of the Irish Free Schools in St. Giles's (between two and three hundred in number), with a dinner of good old English fare, roast beef and plum pudding, at their school house, 25, George-street, St. Giles's. It was pleasing to see the joy and gratitude expressed in the countenances of these happy little ones whilst partaking of their welcome meal, on witnessing the attention paid to them by their kind friends and supporters, who laying aside their distinguished rank in society, even themselves enjoyed "the luxury of doing good," by personally waiting on these helpless and hitherto friendless children of the natives of our sister country. We sincerely wish the example may be followed by the affluent, particularly at a season of the year when much want generally prevails among the numerous classes of the Irish poor in St. Giles's, and in whose behalf we rejoiced to find that the Governors of the above-named Institution are particularly interesting themselves.—*Globe*, Dec. 26.

Improvement in the Cotton Manufactures.—We feel great pleasure in stating, that the staple Manufacturers of this and the adjoining counties of Nottingham and Derby, were seldom known to be more brisk than the present moment, particularly in the cotton hose branch. The unusual activity in the latter is attributed to the flattering prospect presented by the recent success of the South Americans, and their near approach to independence. Several large orders for cotton hose, as well as lace, have already been executed, and forwarded to that interesting portion of the world, while others are getting ready with all possible alacrity.—*Leicester Chronicle*.

Marmontel.—When Marmontel was a school-boy, his master chastised him for some youthful offence, which he resented by so severe a lampoon, that he was under the necessity of running away. Being afraid of returning to his parents, he entered as a private soldier in a regiment commanded by the Prince of Condé; and in the year, when he obtained a halbert, this celebrated Poet wrote his charming history of *Belisarius*. Many applications were made for his discharge, which the Prince always withstood, declared it to be the most flattering honor he could possibly receive, to have such a man as Marmontel a serjeant in his regiment. Once a year, at the general review, this distinguished individual appeared in this station, and multitudes always crowded to see him. After the review was over, Marmontel had invariably the honor to dine with his illustrious Colonel and the principal officers of the army.

Gray the Poet.—The Mother of Gray the Poet, to whom he was entirely indebted for the excellent education he received, appears to have been a woman of most amiable character; and one whose energy supplied to her child that deficiency, which the improvidence of his other parent would have occasioned. The following extract from a Case submitted by Mrs. Gray to her lawyer, develops the disposition and habits of her husband, in a light not the most favourable, while it awakens no common sympathy for herself.

"That she hath been no charge to the said Philip Gray; and during all the said time, hath not only found herself in all manner of apparel, but also for her children to the number of twelve, and most of the furniture of his house, and paying forty pounds a year for a shop; almost providing every thing for her son whilst at Eton school, and now he is at Peter House, Cambridge.

"Notwithstanding which, almost ever since he hath been married, the said Philip hath used her in the most inhuman manner, by beating, kicking, punching, and with the vilest and most abusive language, that she hath been in the utmost fear of her life, and hath been obliged this last year to quit his bed and lie with her sister. This she was resolved to bear if possible, not to leave her shop of trade, for the sake of her son, to be able to assist him in the maintenance of him at the University, since his father won't."

To the love and courage of his mother, Gray owed his life when a child; she ventured to do what few women are capable of doing, to open a vein, with her own hand, and thus removed the paroxysm arising from a fulness of blood, to which it is said, all her other children had fallen victims. We need not wonder that Gray mentioned such a mother with a sigh.

Instinct.—A surgeon borrowed the favourite pointer of a particular friend, who was about to visit the Continent, for the months of September and October. One day, in sporting, the dog, in endeavouring to disentangle himself from a hurdle, broke his leg, which the immediate and constant attention of the worthy surgeon in a short time cured, so that, at his friend's return, the dog was delivered to him as sound as before; but the kindness of his careful nurse was not to be forgotten by the faithful animal, who repeatedly paid him a visit. One morning, the surgeon was disturbed in his study, by a scratching and whining at the door; on opening which, he discovered his old patient, and a friend with him, (another dog), who gazed in the humane surgeon's face with that powerful look of entreaty, which is sometimes more persuasive than words, and which, it is needless to say, obtained the ready attendance of his medical friend.—*Hamshire Telegraph*, December 31.

IMMOLATIONS.

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Female Immolations in India.

Remarks on the Immolations in India; and particularly on the Destruction of 1528 Females, burnt or buried alive in Bengal, in the years 1815, 1816, and 1817: as authenticated by a Copy of the Official Returns now in England: with various arguments to prove that these Immolations may be safely and easily suppressed. London: Printed for Black, Kingsbury, Parbury, and Allen, Leadenhall-Street.—1821.

The conquest and tranquil possession of so great a part of Asia, as is now comprised in British India, forms one of the most astonishing events recorded in history. It proclaims at once a remarkable interposition of the Governor of the universe, who may intend hereby to accomplish a great moral change in the state of the eastern world, as well as the amazing energies of a people who have thus added to their own very small territory, countries containing nearly 100,000,000 of people, speaking more than fifty different languages.

It is a very cheering consideration, too, that these immense territories have been improved, and the happiness of our Asiatic subjects considerably promoted, since their subjection to the power of Great Britain. It is true, much remains to be done in the extension of civilization, and moral improvement, in these countries, so long subject to the oppression of the native princes, Hindoo and Mahomedan, who never imagined that the end of government was the good of the governed; but who are charged, in various instances, with keeping in pay bodies of freebooters to plunder their own subjects, and lay waste whole districts in their own dominions.

Equally gratifying it is, also, to perceive, that the honorable principles upon which our Indian government is founded, have reconciled the people to the government of Great Britain; and that in those provinces of India, where the principles of our government are best known, and British influence most felt, there our sway is most popular.

Still let it not be supposed that we have even begun the great work of mental and civil improvement in India in the real spirit of an enlightened and generous philanthropy. In a country where children openly and daily destroy their own mothers; where mothers daily destroy their children; where relations constantly hasten the death of the sick and dying; where hundreds, under the influence of superstition, annually drown themselves; where practices prevail to a dreadful extent, equally horrible, with the offering of human sacrifices; how much remains to be done by nation enlightened and benevolent as Great Britain.

Of the Immolations in India.

The immolations which take place in India comprize:—

1. The destruction of female children, among the rajpoots, as soon as born, by the hands of their own parents; and the drowning of children by Hindoo mothers, as the fulfilment of a vow.
2. The crushing of persons to death under the wheels of the car of Jugunnath; and burning them alive, or drowning them, when labouring under incurable distempers.
3. Exposure of the sick and dying by the sides of the Ganges, and other sacred rivers.
4. Drowning persons, in a state of health, in the sacred rivers.
5. Burning widows alive on the funeral pile, or burying them alive in the grave of a deceased husband.

The following appear to be the reasons assigned for the perpetration of these extraordinary actions:—1. Infanticide originated among the rajpoots, it appears, to prevent the fulfilment of a prophecy, that, in consequence of the marriage of the daughter of a rajpoot with a person of another tribe, the succession to the monarchy would depart out of the male line. The drowning of children is done to fulfil a vow, entered into on condition of receiving the blessing of fruitfulness. 2. The crushing of persons to death under the wheels of the car of Jugunnath; and the burning and drowning of others in a state of disease, are commonly acts of despair, committed under the hope that, by thus offering up a diseased body to Jugunnath, and to the regents of fire and water, they shall receive pure bodies in the next birth. 3. The exposure of the sick and dying by the sides of the Ganges is to be referred to the unbounded faith of the Hindoos in the purifying efficacy of this river. 4. Those who cast themselves, in a state of perfect health, into the sacred rivers, do this as an act of devotion and purification, entitling them to future happiness, in which belief they are encouraged by the promises of the shastru. 5. The widow who perishes on the funeral pile, or in the grave, of a deceased husband, is assured, that by this act of distinguished merit she shall deliver her husband, and 14 generations of relations, from

all guilt; and carry them with her to heaven; where he shall, with her husband and these relations, enjoy happiness during the successive reigns of fourteen Indrus, that is during 30,000,000 of years. By this act she also becomes famous among her sex; and raises her surviving family to honour. It is further to be considered, that she resolves on this dreadful step, in most instances, in the first anguish and distraction occasioned by the loss of her husband; and that, if she survive, she has in prospect nothing but perpetual widowhood, a most painful diminution of her domestic comforts, and a degraded and slavish state of dependence among the relations of her deceased husband, who are often found, in fact, the most active promoters of these dreadful immolations.

Of the Extent of these Practices.

1. The murder of their female infants by the rajpoots has prevailed, there can be no doubt, during a long period; and that the practice is universal among this tribe may be gathered from a remark found in the "Detailed Statement," under the head of Agra. The magistrate here observes—"The practice of burning women on the funeral pile does not exist in this district to the same degree as in others: this may be ascribed to the prevalence of female child murder. It is well known that no rajpoot allows a daughter to live; their wives are, therefore, taken from other castes, and consequently are not obliged to sacrifice themselves."

Mr. Ward, in his work on the Hindoos, mentions the case of a rajpoot, who was induced, on some account, to depart from the general practice of his tribe, and saved his female child. This girl attained to the age of marriage; but no one offered to marry her. The father became alarmed for the chastity of his daughter, and for the honour of his family; and, preferring his honour to the life of this girl, he actually seized an axe, and hewed her to pieces.

The interposition of Col. Walker prevented, for a time, in some families near Bombay, these immolations: but since the return of this gentleman from India, these families have actually returned to the same barbarous practice, and now destroy their female infants as before.

The immolation of children, drowned in fulfilment of a vow, prevails in different parts of India; but particularly at an annual festival held on the banks of the Brumhu-pootra, a river on the eastern borders of Bengal. In these immolations the mother encourages her child to venture beyond its depth, when she abandons it to perish. See *Ward on the Hindoos*, Vol. II. p. 122. As these vows make a part of the popular superstition, there cannot be a doubt but that these immolations are very frequent in other parts of the country.

2. The immolations under the wheels of the car of Jugunnath, in Orissa, are not unfrequent. See the *Remarks of Dr. Buchanan on this subject*. Still more common is it for relations to assist the diseased to renounce life in some sacred river; and Mr. Ward has a remarkable fact on this subject, communicated to him by a British officer, who had saved one of these victims. Mr. W. Carey, of Cutwa, a town on the banks of the Ganges, about 70 miles north of Calcutta, says, "Last week I witnessed the burning of a leper. A pit, about ten cubits in depth, was dug, and a fire kindled at the bottom of it. The poor man rolled himself into it; but instantly, on feeling the fire, begged to be taken out and struggled hard for that purpose. His mother and sister, however, thrust him in again; and thus a man, who, to all appearance, might have survived for years, was cruelly burnt alive. I find that the practice is not uncommon in these parts."

3. The exposure of the sick and dying, by the sides of the Ganges and other sacred rivers, has been practised from them immemorial; and is extended to all the Hindoos residing near these rivers. At the hour of death these poor creatures are brought from home, and exposed to the scorching heat of a vertical sun, even in the very agonies of death, during the day, or to the heavy dews and cold of the night. The body of the sufferer is besmeared with the mud of the river; and a large quantity of the water is poured down him, if he can be made to swallow it. Hereby the most horrible cruelties are practised on the persons of all the dying, in the hour in which suffering humanity, in every other civilized country, receives the most soothing and unwearied attentions; and hereby hundreds are hurried into a premature grave.

4. The drowning of persons, in a state of health, in the sacred rivers, is practiced to a dreadful extent. Capt.—, who resided at Allahabad for some time, declares, that he saw, in one morning, while sitting at his own window, which commanded a view of the junction of the Jumna and the Ganges at this place, sixteen females plunge into the river and drown themselves, assisted by others in this act of self-murder.—The late Dr. Robinson, of Calcutta, while residing at the same place, had news brought him that eleven persons had just been drowned there, in the following manner:—Each person descended

into the deepest part of the river from a boat: to his body was fastened a bamboo about a yard long; from each extremity of which was suspended an earthen pan. As long as these pans remained empty, the victim was kept afloat, but as he continued filling them himself with a cup, first held in one hand, and then in the other, as soon as they were full he was dragged by their weight to the bottom, and rose no more. In each case the victim was assisted by bramins and others, who gloried in the action. There were twelve persons who had resolved upon self-destruction: one of them, however, more wise than the rest, escaped to the other side; but was followed by the bramins in the boat, with sticks in their hands, determined to drag him back, and insist on his perishing. He, however, gained the police station; and, of course, received protection.—Another gentleman, now residing at Allahabad, in a letter to a person in this country, asks, "Is there none to pity, no arm to rescue these victims, daily casting themselves into the Jumna?" It must not be supposed that these practices are confined to Allahabad: here is a junction of two sacred rivers; and, in consequence, this place is doubly sacred. But the encouragement given by the shastru to these acts of suicide applies to every sacred river in India; and, in consequence, these immolations are unquestionably practised in almost every part of the country.

5. The sacrifice of the widow on the funeral pile is to be traced to a very remote antiquity: it is recognized in the védû, perhaps the most ancient of the Hindoo writings. These victims have, therefore, been perishing on these piles from a period into which we cannot penetrate; and it is now officially acknowledged, that they amounted, in the territory comprised under the name of the Presidency of Bengal, in one short year, the year 1817, to more than *Seven Hundred*!

The Hindoo widow, in this immolation, is, apparently at least, a voluntary victim: the only exception we know of exists in those families where the custom has been invariably practised; and in these families the widow knows that her death is expected, and that she must burn. After coming to the dreadful resolution of embracing this horrid death, her relations, in some cases, are afraid that she may fail in her purpose, when she comes to the funeral pile, and refuse to burn. This they would consider as involving the family in the greatest dishonour; they, therefore, demand a proof of her courage, &c. and, to satisfy them, she thrusts her finger into the flames of a lamp, and holds it there till it is almost reduced to a cinder. Being now satisfied, her children and nearest relations leave the house, and accompany her to the Ganges, where she bathes; and is assisted by a bramin in repeating the formulas which are to prepare her as the victim for the fire. These being gone through, she comes up from the river (about 10 or 12 yards) to the funeral pile, which consists of a heap of faggots laid on the earth, and rising from the ground about three feet. On this the dead body of her husband has been laid. She walks round the pile four or five times, scattering parched corn as she goes; and then lays herself down by the dead body, laying her arm across the body. With two cords laid under the dead body, and across the pile, the dead and the living bodies are now tied fast together; and then a large quantity of faggots are thrown on the pile, which are held down, or rather the widow (who might otherwise disentangle herself, and escape from the flames), by two bamboo levers. Her eldest son then, with his head averted, touches, with a lighted torch, the mouth of his deceased father; and then sets fire to the pile. The beating of the drums, and the shouts of the crowd, drown the cries of the dying victim.

The tribe of weavers bury their dead. When a widow of this cast resolves on immolation, she is buried alive. In this case, a large grave is dug near the Ganges, into which the widow descends, after passing through the ceremonies of bathing, &c. which precede this immolation. Sitting in the centre of the grave, she places the dead body on her knees, and encircles it in her arms; and in this posture awaits with astonishing calmness the closing of the pit, which, at the bidding of her own children, is to close its mouth, and swallow her up. The earth is thrown into this grave by the relations; two of whom descend into it, and press it down with their feet around the body of the sufferer. She sits an unresisting and tranquil spectator of the process; and sees the earth rising higher and higher, till at length it ascends above the head, when her children and near relations hastily throw in the remaining earth, and then trample it with their feet, pressing it on the head of the expiring victim. By the before mentioned "Detailed Statement of Suttees," the copy of which is now in this country, and which is open to the inspection of the public, it appears that the actual returns to the presidency of Fort William in Bengal, of widows burnt, or buried alive, under that presidency, during the years 1815, 1816, and 1817, were—

During the year 1815	380
1816	442
1817	706
Total	1528

NOTES TO THE OPPOSITE PAGE.

- * Leaving two infant children to the care of an uncle.
- * This woman was not burnt with the dead body of her husband, but in another village: being a Bramhnee, this was contrary to the shastru.
- * This woman left an infant of four years, in charge of Gournaut.
- * This woman left an infant, three years old.
- * Left an infant, aged two years and a half.
- * Burnt previous to the arrival of the native police officer.
- * This woman had a child, only four months old, which she left under the prescribed engagement that is.
- * Burnt previous to the arrival of the police officer.
- * Left a daughter, three years old.—* Left a daughter, two years old.
- * Left a boy, eight months old.
- * Burnt without the knowledge of the police.—* Ditto,—* Ditto.
- * Ditto Parties fined for not giving notice.
- * Left a child under three years; but an engagement was entered into, on stamped paper, to maintain it.
- * Burnt without giving notice. Parties reprimanded.
- * Left a child under three years of age.—* Ditto,—* Ditto.
- * Both burnt on one pile.—* Left a child under 3 years of age.
- * Left a child under 16 months.
- * All these buried alive. After this last name, the "Detailed Statement" contains the following remarks:—"During the years specified in the within statement two women were saved from destruction, the one intended to be burnt, and the other to be buried alive. The former, Pridah, the wife of Goranath, was overcome by compassion for her child, a female ten years old, who when her mother took leave, and was about to submit herself to this dreadful death, set up the most bitter lamentation. The other woman appeared to be overcome by fear.
- * Burnt without notice given.
- * This woman, four days after the death of her husband, took up his body from the grave, and was burnt with it, a relation coming forward and engaging to take care of her two children; thus removing the objection made by the police-officer to her being burnt. Under this head is related the case of two females, the wives of a person named Babee, who were persuaded by their relations to desist from burning, on those relations promising to provide for them.
- * This woman's husband died in jail.—* Left a child two years old.
- * Burnt nine years after the death of her husband.
- * Burnt the day after her husband's funeral, leaving a child three months old; the two men who burnt her were tried and acquitted.
- * This woman was scorched, but fled from the pile. She died, however, nine days afterwards, from the injury she had received.
- * Left a child, two years and ten months old.
- * Left a child, nine months old.
- * This woman was burnt with the shoe of her husband, four days after his funeral.
- * Fled from the pile, and was slightly blistered.
- * Burnt with a knife of her husband's, leaving a child 3 years old.
- * Burnt with her husband's turban. After this name the "Detailed Statement" contains an account of three women prevented from burning by the police.
- * The magistrate attended the burning, but could not persuade these women to desist: the Duragah had also previously tried in vain.
- * The native officers reproved for allowing one so young to burn.
- * Left a child one year and a half old. After this name the case of a woman is given who was dissuaded by her dying husband from becoming a suttee as she had intended.
- * This woman was only half burnt for want of faggots; she was taken home alive, but died in a few hours.
- * This burning was not known to the police till it came out by accident two days after its occurrence.
- * This burning was not known till a day after it had taken place; and the woman left a child only a month and a half old. The uncle was imprisoned and compelled to provide for the child.
- * This girl had never lived with her husband.
- * This woman made two attempts to submit to the flames; but had not courage to burn, and was taken home by her relations.
- * This woman burnt with her husband's pipe. In the next page are the names of three women who were burnt with the turbans of their husbands; and in the following page four more.
- * This woman fled from the flames and escaped.

Thursday, June 13. 1822.

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ABSTRACT OF DETAILED STATEMENT.

We have selected a few names from this "Detailed Statement," for the sake of bringing this awful document more distinctly before those to whose consideration these remarks are respectfully submitted. The whole Statement is much too long for insertion in a letter.

Zillah.	Widow's Name.	Age.	Cast.	Husband's Name.	Date of Burning.	Police Jurisdiction.
Jessore.	Sonamunee.	21	Baniya.	Takoordas.	Oct. 16, 1815.	Poobthul. ^a
Hoogley.	Rampriya.	45	Bramhunee.	Duttaram.	Feb. 2, 1816.	Chonderkona. ^b
Ditto.	Chundermunee.	26	Sutgope.	Jugunnaut.	Feb. 21, 1816.	Boidyubatee. ^c
Ditto.	Soorjamunee.	30	Rajpoot.	Bugwan.	Sept. 12, 1816.	Bunipara. ^d
Ditto.	Tripoora.	24	Kait.	Mudun.	Nov. 3, 1816.	Boidyubatee. ^e
Jessore.	Sonamooke.	32	Bramhunee.	Romnakanta.	April 1, 1816.	Salkees. ^f
Ditto.	Ruttonmala.	27	Ditto.	Boidyannath.	April 1, 1816.	Neabad. ^g
Ditto.	Rooknee.	40	Ditto.	Joychunder.	April 21, 1816.	Lohagurra. ^h
Ditto.	Rammunee.	27	Kait.	Ramsoonder.	May 21, 1816.	Ramchandpore. ⁱ
Ditto.	Jugudunga.	22	Bania.	Thakoordas.	May 11, 1816.	Cutwalee. ^k
Ditto.	Puddumooke.	35	Bramhunee.	Rajchundru.	Sept. 20, 1816.	Sulkees. ^l
Midnapore.	Sunkuriya.	45	Ditto.	Ramsoondur.	May 28, 1816.	Kasheegunj. ^m
Nuddeea.	No Name.	40	Ditto.	Rughoonaut.	March 30, 1816.	Rajeyapookuria. ⁿ
Ditto.	Ditto.	30	Kait.	Neekanta.	Aug. 4, 1816.	Santipora. ^o
Ditto.	Sukka.	60	Bramhunee.	Ramjeevan.	Oct. 18, 1816.	Hurrah. ^p
Ditto.	Komula.	32	Kait.	Gungasagur Biswas.	Oct. 22, 1816.	
Ditto.	No Name.	40	Ditto.	Ramkishur.	Oct. 30, 1816.	Agradeep. ^r
Ditto.	Ratunmunee.	40	Ditto.	Ramchundur.	Nov. 3, 1816.	Hurra. ^s
Ditto.	Roodra.	22	Bramhunee.	Bishoonaut.	Nov. 12, 1816.	Sooksagur. ^t
Ditto.	Dayamooke.	30	Ditto.	Bholanaut.	Dec. 2, 1816.	Santipore. ^u
Ditto.	Rughoonunee and	40	Ditto.			
Ditto.	Sunknee.	38	Ditto.	Doorgaprasad.	Dec. 7, 1816.	Ditto. ^x
Ditto.	Rajmunee.	21	Kait.	Ramsoondur.	Dec. 28, 1816.	Balee. ^y
Calcutta.	Harmunee.	20	Barber.	Ramprasad.	Jan. 18, 1817.	Fazeraut. ^z
Dacca.	Jumona.	—	Kait.	Umritanarayun.	July 6, 1817.	Tolina. ^{aa}
Tiperah.	Soobhudra.	23	Weaver.	Shunkur.	Feb. 16, 1817.	Lukipore. ^{ab}
Ditto.	Joyputee.	60	Ditto.	Bancharam.	May 16, 1817.	Thurbah. ^{ac}
Ditto.	Punchee.	30	Ditto.	Sonaram.	May 30, 1817.	Bégumgunj. ^{ad}
Ditto.	Tupushwa.	25	Ditto.	Rambhudra.	Oct. 19, 1817.	Gauseepore. ^{ae}
Ditto.	Kanchunee.	60	Ditto.	Kirtinarayun.	Nov. 2, 1817.	Bégumgunj. ^{af}
Ditto.	Soobhudra.	46	Ditto.	Pritabnarayun.	Dec. 1, 1817.	Ditto. ^{ag}
Beerbhoom.	Oodymone.	50	Fishwoman.	Bancharam.	March 2, 1816.	Kruhonnagur. ^{ah}
Dinagapore.	Boishnabee.	—	Polea.	Bushooddeb.	April 8, 1816.	Kumutabad. ^{ai}
Sarun.	Ramkalee.	40	Rajpoot.	Tilbiram.	Feb. 2, 1816.	Devula. ^{aj}
Ditto.	Lukshma.	16	Ditto.	Subaturn.	Feb. 27, 1816.	Chuprah. ^{ak}
Ditto.	Luksmuna.	25	Ditto.	Bosteero.	April 3, 1816.	Kusmur. ^{al}
Ditto.	Murchia.	30	Potter.	Chubella.	June 1, 1816.	Tajipore. ^{am}
Shahabad.	Dhooipia.	20	Milkwoman.	Choitunya.	March 2, 1816.	Burrawn. ^{an}
Bundel Kund.	Soonduriya.	30	Rahar.	Bhnanee.	July 18, 1816.	Banda. ^{ao}
Ditto.	Sikeree.	19	Kait.	Boodsing.	Aug. 27, 1816.	Banda. ^{ap}
Ditto.	Máhee.	40	Lodhn.	Ununturam.	Aug. 27, 1816.	Amund. ^{aq}
Gazepore.	No Name.	17	Bramhunee.	Ramjeevun.	Feb. 10, 1816.	Rutee. ^{ar}
Ditto.	Koosee.	20	Dhoobea.	Rugho.	Aug. 23, 1816.	Nurdaganj. ^{as}
Ditto.	Poonia.	20	Kutwal.	Seebachurun.	Sept. 10, 1816.	Rasinabad. ^{at}
Cuttack.	Rookanday and	50				
	Ruttonmunee	45	Myntee.	Runghnr.	Nov. 5, 1816.	Poorantum. ^{au}
Dinagapore.	Rajéshwaree.	12	Palee.	Radha.	March 5, 1816.	Purgunj. ^{av}
Ditto.	Doorgatee.	25	Palee.	Mohee.	April 28, 1816.	Hanatabad. ^{aw}
Sarun.	Rédee.	30	Bramhunee.	Sebaperday.	April 6, 1816.	Tejore. ^{ax}
Shahabad.	Rooslaw.	50	Bramhunee.	Hunooman.	April 23, 1816.	Hurunj. ^{ay}
Ditto.	Rambusee.	20	Bramhunee.	Mohit.	July 9, 1816.	Billaantee. ^{az}
Ditto.	Rootwantiya.	18	Kait.	Dhnrumbol.	Dec. 8, 1816.	Arrah. ^{ba}
Allahabad.	Jurowah.	25	Bukall.	Roshall.	June 6, 1816.	Thoosea. ^{bb}
Bundelkund.	Mankosar.	50	Rajpoot.	Nowl.	April 2, 1816.	Mubukhur. ^{bc}
Ghazepore.	Joondia.	30	Telee.	Rhedoo.	April 2, 1816.	Bhurelee. ^{bd}

This "Detailed Statement" contains also an abstract statement of the number of Sutties, or Hindoo widows, who were burnt, or buried alive, with their deceased husbands in the several zillahs and cities, during the years 1815, 16, and 17; from which we select the following summary:—

1815.—In the division of Calcutta..... 253
 Dacca 31
 Moorshedabad .. 11
 Patna 20
 Benares 48
 Bareilly 17
 Total of the six divisions —380

1816.—In the division of Calcutta..... 289
 Dacca 24
 Moorshedabad .. 22
 Patna 29
 Benares 65
 Bareilly 13
 Total of the six divisions —442

1817.—In the division of Calcutta..... 441
 Dacca 52
 Moorshedabad .. 42
 Patna 49
 Benares .. 103
 Bareilly 19
 Total of the six divisions —706

Total of three years 1528

It is almost a matter of certainty that the actual number of widows burnt alive in these districts was far greater than what was thus given in to government. The negligence of the native officers, through whom the English magistrates obtain these reports, is proverbial. Many instances are indeed, here recorded, in which the immolations had taken place before discovered by the police. The Hindoo officers also would naturally keep out of view as many of these acts as possible, known to be abhorrent to the feelings of our countrymen. It may also be justly suspected that, in many cases, the native officers were bribed to conceal these murders, in order to avoid a reference to the English magistrate.

The distance of the residence of the magistrate from the extremities of the district over which he presides would also favour concealment; especially when it is considered that the dead body is generally burnt in a few hours, at farthest, after death; while a journey to the residence of the magistrate would, in some cases, occupy a day or more.

Of the evil effects of these immolations on Society, and the duty of suppressing them.

The baneful effects, following the practice of infanticide, on the characters of the parents, who thus become the murderers of their own offspring, must be apparent to all. In this country such a parent would be shunned and dreaded as a monster, unfit for human intercourse. The free admission of such characters into every circle, retaining all their respectability, proclaims a state of society resembling, in this feature at least, disorganization and brutality of savage life. It is not wonderful that these rājpoos should be found, as Pindarees, plundering and burning the villages all around them; and becoming a terror to all the neighbouring states. What a scene must the house of a rājpoos present, where several families are found living together; and in which one or two female children are perhaps butchered every year!

Nor is the drowning of children, by their own mothers, at a public festival, likely to produce effects much less brutalizing. What must be those institutions which can thus transform a fond mother into a savage of the forest; and compel the father, the brother, and the other relations, to acquiesce in these atrocious actions. Do they listen to his mother, on her return, while she describes the expostulations, the screams, and the struggles of the child in the water?

The crushing to death, drowning, and burning alive, of the unfortunate, labouring under some incurable disease, and the exposure of the dying by the sides of the Ganges, must necessarily produce the same demoralizing effects.

It is surely not necessary to urge that all the laws of civilized life protest against these practices as foul and horrible murders, tolerated nowhere else upon earth, except amongst lawless savages. The next state of society is that of the tigers in the Sunderbunds.

But the greatest evil under the sun, the most horrible feature in the customs of any age or country, that which has circumstances in it for more heart-rending than are to be found in the history of the accursed slave trade, is the burning alive of our own subjects, the Hindoo widows, on the funeral piles in India. That such an act, which has no parallel, even amongst the hordes of savages wandering through the desert, and compared with which the scalping, practised by the American Indians, is the act of a civilized people, should be perpetrated daily, before the whole population, and under a Christian government, future ages will scarcely believe.

If only one widow were to be thus annually burnt, or buried alive in India, the whole body of the British nation ought to feel, that a dreadful stain had been cast on the humanity of the country; and perhaps this single act of horrible and barbarous cruelty would be more distinctly and powerfully felt than the fact, that the number, thus annually roasted alive in a part of the territory which Providence has committed to Britain, in India, according to official statement, does not in one year, amount to less than *Seven Hundred and Seven*! Seven hundred females burnt alive! Seven hundred widows burnt alive! Not by accident—nor is a gloomy desert inhabited by cannibals, and inaccessible to the sons of humanity; not under a Hindoo, or a Mahomedan government, but under the government of a people whose fame for benevolence has spread through the wide world!!

In the years 1815, 16, and 17, more than 1500 victims were either burnt or buried alive in the part of India which is placed under the presidency of Bengal. The burning of all these victims together in one funeral pile before the government-house at Calcutta would not alter the transaction one atom; nor would the quantity of blood thus shed be hereby increased one drop. But such an immolation could not be repeated a second time; the whole human race would simultaneously rise and protest against it; and it is tolerated because these victims die one by one; and because their dying cries cannot be united so as to reach the ears of the British government.

Nor ought the attention of the friends of humanity to be confined to the widows thus suffering. From the preceding relations the reader will be able to form some idea of the number of orphans left in perfect infancy by these sacrifices, and deprived of the protection and support of both parents in one day! In the remarks of the magistrate appended to this "Detailed Statement," on one occasion, we find that the cries of a child of ten years of age, who clung about her mother as she was proceeding to the funeral pile, caused the mother to turn back, and give up her purpose of burning. Who shall count the thousands thus left to suffer and pine in secret; left to suffer under the unnatural protection of relations, of whom it is sufficient to say that they are *Hindoo* or *bramins*.

O for the eloquence of a Burke, or a Wilberforce, to advocate the cause of the widow and the fatherless, bleeding or crying with anguish on the plains of Hindoost'han! O Thou, the infinite Source of benevolence! Thou eternal Father of the Universe! we turn to Thee; 'there is no flesh in man's obdurate heart.' Do Thou call forth some benevolent angel among men to plead the cause of the broken-hearted widow, of whom Thou has proclaimed Thyself the Husband, and of those orphans whom thou permittest to call Thee Father. In the success of his exertions, may these orphans have reason to say—"When my father and my mother forsake me, then the Lord will take me up."

The protection of the subject, and especially of the weak against the powerful and unjust, is, no doubt, one of the first and most essential duties of government; so essential, that it appears to be the implied condition of its existence. If this remark be applicable to the property, how much more to the life, of the subject. As no government can innocently sport with the lives of its subjects; neither can it allow of such an assumption of power by any class of its subjects over other classes, without being itself involved in the guilt of such oppressions. Such a claim to power over the lives of helpless infancy, the afflicted, the dying, and the desolate widow, when urged in the name of religion, becomes infinitely offensive.

It is not, however, the wish of those who now feel it their duty to urge the consideration of this subject, to bring charges against the British government, or to plead for the suppression of these practices by mere force. They are aware, thoroughly aware, of the delicacy of this question; and that the stake which we have in India is so vast, that nothing is to be done to shake the confidence of the natives in the wisdom and justice of Britain. Perhaps, till now, the time had not arrived when the governors of India could go, without embarrassment and danger, into this dignified and most benevolent work; but now, since we have acquired a power and an influence before which all India silently and complacently bows; as there is not a single enemy left from one extremity of Hindoost'han to the other who can be the cause of alarm; and as all future combination against us among the native powers is, by the terms of the late peace in India, rendered nearly impossible; this is the time, by a wise and humane legislation, to attach India to us for ever, and to bestow upon her a happiness of which she has never yet had the most distant glance. And how gratifying if our beloved country may be the selected instrument of abolishing the barbarous practices which have so long and to such a dreadful extent prevailed in India; and of giving a rational and elevated existence, by education and wise laws, to so many millions of people occupying one of the finest and richest portions of the globe.

There are persons whose fears prevent their approving of measures for the suppression of these practices; their opinions certainly demand the most respectful attention. But we would ask these gentlemen, Whether they have well considered the nature of the evils to be suppressed; that they are revolting to the common feelings of our nature; and whether they have noticed the historical facts which exist on this subject, shewing the quiet submission of the natives to every thing hitherto done in the suppression of these evils by the Portuguese, the Mahomedans, and the English? And we beg leave to solicit their attention, and that of our countrymen at large, to the remarks we now offer; referring them, at the same time, for a powerful accession of argument on this subject to the debates in the House of Commons on the renewal of the Hon. Company's charter, and to the splendid and irresistible efforts of Mr. Wilberforce, on these occasions. We entreat the public to compare the predictions, then uttered, respecting the ruin and utter loss of our East India possessions, if the plans then brought forward for the moral improvement of India were encouraged; with the triumphant refutation of all these predictions in the tranquil and happy progress of education, &c. all over India, in the very neighbourhood of Vellore itself even.*

Of the Practicability of suppressing these Immolations.

It will, perhaps, be said, that the evil here complained of, and its magnitude, are acknowledged; and that if it had been possible to have applied a remedy, the Indian government would not have suffered such dreadful practices to have continued to this day.

Although the highest respect is felt for the talents and humanity of the members of government, both at home and in India, yet, surely, if they conceived that there was any safe and practicable way of suppressing these immolations, they would embrace it. The following questions may, however, be fairly proposed:—

Has every thing which is notoriously practicable been done for the gradual suppression of these evils; and especially for the rescue of these even seven hundred victims annually devoted to the flames, under the presidency of Bengal?

* For a complete refutation of the charge that the mutiny at Vellore was attributable to religious prejudices, see the Speeches above referred to.

IMMOLATIONS.

—605—

Might not government have attempted to enlighten the public mind on the immorality and cruelty of actions so palpably atrocious?

Might they not have tried persuasion? Of the success of mild persuasion, when addressed to the affections, the efforts of Col. Walker, under the presidency of Bombay, afford a cheering illustration. In about two years after this gentleman had persuaded a few mothers to spare their female infants, these mothers were seen bringing their rescued children, and placing them successively in the arms of the Colonel, acknowledging that the children owed their lives, and the parents the joys they felt in their preservation, to him. See a more full account of this transaction in the *Speeches of W. Wilberforce, Esq. on the renewal of the Hon. Company's charter*, p. 87, 88. It may here be asked.—Why should these persuasions have been left to a private individual?

Government might surely recommend that the practice of burning widows should be discontinued, seeing the Hindoo law does not enjoin the act, but merely applauds it. And a fair and forcible argument in favour of such a discontinuance might be drawn and urged on the attention of the natives from the desolate circumstances of the orphans thus left by both parents in one day.

In addition to these efforts to enlighten and persuade, something surely might be done to gain to the side of humanity the men of influence, and the native officers; for respect to government in India is almost unbounded. The concurrence and sanction of learned brahmuns would be a complete security against every fear of ill-will amongst the natives. It is understood, that the pundits in the college of Fort William were, at one time, about to present a petition to government, entreating them to abolish those parts of these customs which were not sanctioned by the Hindoo law. Perhaps they might be prevailed upon to petition for a second interposition on the part of government.

Government have, in circular letters, addressed to the Magistrates, enforced two or three provisions of the Hindoo law, forbidding females, in certain circumstances, to burn;—but why not prohibit the use of cords, tying the dead and the living bodies together; and of levers to keep down the widow on the burning pile? Both these practices are unknown to the Hindoo law, as well as in the upper provinces of India, where cases not unfrequently occur of women rushing out of the flames, and surviving. Several such cases are mentioned in this official statement. In Bengal, such an escape would involve the family in disgrace: the fear of this, therefore, if cords and levers were forbidden, might so operate as to contribute to the suppression of these immolations.

As the Hindoo law inflicts no penalty, should the widow recant, even at the funeral pile, but merely enjoins that she shall offer a trifling atonement, it is very clearly within the province of government to insist that, on a widow's declining to burn, no obstacles shall be presented by her friends to the acceptance of the atonement, nor to her return home. It is well known that force is sometimes used to compel her to burn, after she has proceeded to the funeral pile. One most shocking instance of this is recorded in Mr. Ward's work, already referred to, p. 104, 114. Widows surviving their husbands should not be exposed to sufferings, because they have refused to die; and, on proof being given before the magistrate that they are sufferers, their children, or nearest relations, should be compelled to grant them a separate allowance among their own relations.

No persons can hesitate, whether it is the duty of government to enjoin that, under a heavy penalty, no intoxicating drugs shall be administered to the destined victim. They do prohibit this in the before mentioned circulars to the magistrates, but no penalties are appended to these prohibitions; and we have never heard that any one has suffered, except a slight fine or imprisonment, for the most shocking and positive violations of the Hindoo law relative to these and other immolations. The necessity for some severe penalty being annexed to the violation of this prohibition will appear from the following facts;—

MY DEAR SIR,

"In compliance with your request, I now give you an account of the circumstances attending the horrid scene Mrs. Julius mentioned as having witnessed in India. During our residence at Arrah (some time, I think, in the year 1804) Mrs. Julius was informed by one of her servants that, in a field nearly adjoining our own grounds, a funeral pile was erected, on which the body of a brahmun had been placed;

* For instance, if under the proper age for the consummation of the marriage; if pregnant; if in a state of impurity; or if the widow have a child under three years of age, and one will take charge of it.—As these restrictions, however, relate to temporary impediments, they produce only a suspension of the evil. This "Detailed Statement" contains numerous instances of persons afterwards embracing the flame with the turban, or some other article, which belonged to the deceased husband; and of relations coming forward to take charge of infants, rather than that the widow should survive.

and that a multitude of people were conducting his widow to the pile. As the procession drew near, great shoutings, and the confused noise of various instruments, were heard. At this moment the late Mrs. Trower, the wife of the collector, called at our house, in her carriage; equally shocked with Mrs. Julius, at this dreadful account, they both agreed to attempt the delivery of this wretched female victim. With this hope, they directed the coachman to drive them as fast as possible to the spot. As the carriage approached, the mob took to flight, so that they drove up to the pile with difficulty. You may conceive of their feelings when they found, on their arrival at the spot, that the pile was in flames! In an agony of mind they walked round the pile. They then perceived, that the roof had not fallen on the body of the deceased, but was resting on the edge of the pile; that the place prepared for his widow, at his head, was unoccupied; and that the poor creature had availed herself of the opportunity afforded her by the confusion, and had effected her escape. Accompanied by their attendants, Mrs. Julius and Mrs. Trower walked into the village. One of the birkarras, who knew the woman, pointed out her hut, which was close shut up. Mrs. J. and Mrs. T. requested admittance. No answer was given. They then threatened to have the door broke open; and this threat had the desired effect; a door leading into the compound was opened; and here they beheld the poor victim, a tall female, apparently about 26 years of age, standing, surrounded by four children, and a baby in her arms. Her eldest son, about 12 years old, at some distance, was crying. Her hair was very long, hanging down; and oil and ghee were dropping from it to the ground. Her head was covered with sandal dust, and her whole body was highly perfumed. Without the smallest reluctance she consented to accompany Mrs. J. and Mrs. T. to my house, with all her children. On her arrival I discovered that one of her shoulders was very much burnt. On being questioned, she declared that her intended immolation was not a voluntary act, but the consequence of terror from the threats of the brahmuns, who had also given her large quantities of opium and bang; and that for many hours previous to her arrival at the pile she was in a state of distraction and stupefaction. It appears that the brahmuns, seeing the carriage drive near, hastily threw down the roof, intending it to fall on the pile, and prevent the escape of the victim. But providentially they failed; it rested on its edge, and allowed the poor widow an opportunity to fly. This poor woman remained some time with Mrs. Trower, and then returned to her own village; but we never heard any subsequent account of her.

"Ever sincerely yours,

"Richmond, Feb. 25, 1820.

"P. JULIUS."

Since the enforcement of the Hindoo law has been tried with perfect safety, may we not conclude that this experiment has prepared the minds of the natives for further restrictions; and might not a regulation be issued, as a first step to further improvement, interdicting a female from this act of self-murder, who had not attained the age of thirty years, on the ground that till she had attained that age, she was not competent to decide on so solemn an act; and further, that no widow should be sacrificed who was the mother of a child, or children, then living, under eight years of age.* How dreadful, that girls far below the age of marriage in England, are thus permitted to sacrifice themselves. We observe, that in a letter to the Right Hon. J. Villars is given a recent instance of a betrothed virgin, quite a child, on the day preceding her intended marriage, being burnt alive about 24 mile north of Calcutta; thus changing the bridal couch for the burning pile; and thus, instead of meeting the smiles of a living husband, tied fast to his dead body, and with it consumed to ashes! In the "Detailed Statement" are given many instances of women, in a state of second childhood, seventy or eighty years of age, staggering round the pile, and then falling upon it, while the son sets fire to the pile, and thus brings the grey hairs of the venerable parent, who dandled him on her knees and fed him from her breast, "with sorrow to the grave."

If the extent of the law were clearly ascertained, it is not impossible but that the knowledge of the law might enable government to introduce such further limitations to the practice as would nearly amount to a prohibition; and, if the comments and name of the chief pundits were appended to this improved regulation, no fears need be entertained that such an interference would produce dissatisfaction.

Trial for crimes against the Hindoo law relative to the burning of widows, would afford a very excellent opportunity to the English magistrate of expatiating, in open court, on the shocking and immoral nature of these immolations; and some disgraceful punishment inflicted on such a delinquent would tend to bring the whole practice into disrepute. By a reference to the printed speeches of Mr. Wilberforce, on the renewal of the Hon. Company's charter, we find there this remark:—Col. Walker "took frequent occasions of discussing the subject (infanticide) in

* How desirable it is that government should institute a general enquiry into the circumstances of orphans thus left,

the court of justice, and of exposing the enormity of so unnatural a practice;" and this exposure, it is here said, contributed to the abolition of the practice.

Thus far, we presume, the most timid would venture to go. And it is possible that these efforts, these perfectly safe measures, would ultimately abolish all immolations in India. At any rate they would render if persevered in for some time, positive prohibition equally safe.

Positive prohibition and penalties, in case of disobedience, applied to immolations not sanctioned by the Hindoo law, are surely within the bounds of a safe legislation; and no argument can be urged that customs of such a nature, involving the life of a subject, ought to be tolerated. Under this description will fall every species of infanticide, the destruction of persons afflicted with incurable distempers, &c. &c. As these sacrifices have no supports from the best writings of the Hindoos, and are execrated by the bramhins, the conduct of the Marquis Wellesley, in peaceably and successfully suppressing them at Sangur island, ought long since to have been imitated in every part of India. The immolations to Jugunnath appear not to be sanctioned by the shastru; and as such might easily be prevented by levying a fine on the owners of the car, or on the priests who conduct the ceremony. To plead the danger of such a step, after what has taken place respecting that idol (see the *Speeches of W. Wilberforce, Esq. p. 78.*) would be to sport with the claims of humanity. The burning, or drowning, of lepers, or persons afflicted with some incurable distemper, and all assistance in the commission of voluntary suicide, as at Allahabad, &c. are acts of murder, as unauthorized by the regular laws of the country as the common murders for which criminals are executed; and, therefore, deserve no toleration. A tax is levied on those who bathe at Allahabad. Might not a tax, so heavy as to amount to a prohibition, be levied on those who wish to drown themselves there? If persons, under pain of transportation, were prohibited from assisting in these acts of self-murder, the practice would speedily cease. The cruelties practised at the swinging festival (when men are swung in the air by hooks run through the flesh in their backs) not having the support of the Hindoo law, ought to be abolished, and might be so by levying a heavy fine on the owner of the swinging post, in case of accident to the swinger, or sickness following the swinging; or, after slitting of the tongue, perforating the sides, falling on knives, or dancing on burning coals, &c. These practices are local, not extending to the upper provinces of India; and the victims, it is well known, are often compelled to these acts by their landlords; and even dragged to the place of initiation into these cruel rites. Why should not the law prohibit the use of force, and protect these persons?—Why should not the magistrate encourage them to refuse?—The exposure of the sick by the side of the Ganges surely requires a regulation securing greater comforts to these dying persons; and such a regulation might easily be framed as would gradually put a stop to these dreadful cruelties inflicted on persons in the agonies of death, and preventing the recovery of others suffering under temporary maladies. Highly honourable as is the determination of government not to interfere in the religion of their Indian subjects, yet cruelties and murders, not authorized by the Hindoo laws, have surely no claims to toleration.

From the arguments here stated it will, it is hoped, be admitted, that the burning and burying alive of widows may be suppressed with perfect safety, in a gradual manner, by the introduction of regulations and limitations, to which the natives are already prepared quietly to submit.

But it is the opinion of many very well informed persons, of persons most intimately acquainted with the character of our native subjects, that these immolations may be suppressed by force with perfect safety. It does appear to us that this opinion derives great weight from past experience:

Mr. Wilberforce, in one of the speeches already referred to, says, "Sorry I am to say, that the practice (of burning widows) which Bernier states to have been greatly discouraged, though not absolutely prohibited, by the Mahomedan government, and which, in consequence, had considerably declined, has increased since this country came under our dominion." Here is proof then that the Mahomedans safely restricted these practices till they had "considerably declined."

When the Portuguese governor, "Albuquerque, took the kingdom of Goa, he would not permit that any woman thenceforward should burn herself; and, although to change their customs is equal to death, nevertheless they rejoiced in life, and said great good of him because he commanded that they should not burn themselves." It is added, in proof of the veneration in which this great man was held by the natives, "That long after his death, when a Moor or a Hindoo had received wrong, and could obtain no redress from the governor, the aggrieved person would go to Goa, to Albuquerque's tomb, and make an offering of oil at the lamp which burned before it; and call upon him for justice."—See the *Speeches of W. Wilberforce, Esq. p. 94.* Here then is proof that positive prohibition produced no dissatisfaction; on the contrary, "Though to change their customs was equal to death, they rejoiced in life, and said great good of him because he commanded that they should not burn themselves." We have the experience of the Mahomedans and the Portuguese before us. Our own experience is equally favourable:—

"For has not my honourable friend, Mr. W. Smith, stated to you an incident which is decisive to this point, that they were not afraid of seizing the car and the idol of Jagernaut himself, for the payment of a deficient tribute?" See the *Speeches of W. Wilberforce Esq. p. 78.*—The point to which Mr. Wilberforce here alludes, is, "that the natives are even, in their peculiar usages, so patient of provocation, as to be very tardily, and with great difficulty, roused into action."

The Hindoo law enjoins that no bramhun, of whatever crime he may have been guilty, shall be put to death. Yet, with perfect safety, bramhuns are now hung for crimes of less enormity than murder—Here the English government (very properly) set aside the Hindoo law. And let it be remembered, for the encouragement of the friends of humanity, that there is nothing more sacred in the mind of a Hindoo than the blood, the life, of a bramhun; and yet no symptom of dissatisfaction has ever been manifested, we believe; no, not in cases where several bramhuns have been hung at once.

When the immolations at Sangur island were brought before the Marquis Wellesley, when in India, after making proper inquiries into the nature of these immolations, he sent a body of native soldiers to the spot; and they have been suppressed in the same manner ever since. A gentleman, once present at the period when these soldiers were stationed on this duty around the shore, says, that while sitting in a booth, he saw a female pass by dripping wet, whom the soldiers had rescued from the waters. Their interference, he observed, produced not the least angry feelings in the multitude; but, on the contrary, the following the rescued victim with cheers and laughter. In what country, on earth, would acts of mercy, like these, produce a riot? This then forms a pretty strong proof, (for this interposition of an armed force, Hindoos themselves is repeated annually) that these immolations may be put an end to, even by the military, without giving offence.

Mr. Wilberforce, on the above occasion, intimated that it had been the design of the Marquis, had he continued in India, to have put an end to the immolation of widows: "Had the noble lord, whom I have already mentioned, continued in India, it is highly probable that he would have achieved other conquests over the cruel practices of the natives of India. It is highly probable that he would have been able to have put an end to the barbarous custom of widows destroying themselves, a custom which has been the disgrace of India for about two thousand years." See *Wilberforce's Speeches, p. 89.* We have heard, indeed, that, as his last act in council, the Noble Marquis left a record in the minutes to this effect.

Finally, let it be considered that, in abolishing these practices, we have, on our side, all the primary feelings of the human heart; as well as the fear of death, especially a painful one; the horror of leaving children, even to the care of others; and, in the case of infanticide, maternal affection, of all others the most powerful, and the most active principle. In some districts, in the Mahomedans, we have nearly one half of the population on our side; for on these subjects they feel an equal abhorrence with ourselves. In the case at Arrah (see p. 20) we see the whole crowd flying from this act of murder before two English ladies, and giving up their victim. We doubt not that the great body of the Hon. Company's servants, in India, would advise that all these immolations should be immediately abolished by positive prohibition. In the "Detailed Statement," under the head Benares, the English magistrate acknowledges that he had prevented two immolations, in which it appeared to him that he was justified by the circumstances of the case. He then adds, Both these instances were prevented by force; and as, by the same means, no less than five Suttees have been prevented within two years at this place, without the slightest inconvenience resulting therefrom, I again earnestly recommend the adoption of the several rules proposed by me in my letter of the 23d of July last, which accompanied the Sutteer report of this district for the year 1815. Of that letter no notice, whatever, has yet been taken."

It is hoped then, that the exhibition of these plain facts will induce the Hon. the Court of Directors to take some decisive step which shall ultimately suppress these barbarous practices. If they shut their ears to the dying cries of these unoffending victims, will no British legislator alive to the honour of his country, attempt to wipe from her fame this foul, this most shocking stain? Will none of those surviving friends of humanity, who, with a zeal so truly Christian, assisted to procure the bill for the abolition of the slave trade, now appear to plead with their fellow countrymen the cause so pleasing to HIM who has condescended to call Himself "The Husband of the widow!"

In committing these immense territories of great Britain, has not Divine Providence placed us under a most solemn obligation to improve them? If this obligation be felt, and fully acted upon how great the honour conferred upon us! To what a magnificent work are we called! To give a mental and happy existence to 60,000,000 of the human race is a vast but a most delightful charge. "Behold, then, the desert blossoms as the rose." Oh! that our country, in the discharge of this high destiny, may be faithful to her great trust. May these be the arts of peace she cultivates; and these the blessings she confers on her subjects.

Law Intelligence.

DUKE OF SAN CARLOS—HARMER v. FROWDE.

Court of King's Bench, Dec. 13, 1821.

This was an action for malicious prosecution. The defendant had preferred an indictment against the plaintiff and a Mr. Lee, for an alleged conspiracy to extort money from the late Spanish Ambassador.

Mr. GURNEY said, he opened the transaction with some unwillingness, because it involved the conduct of a person of great distinction, that person being a foreigner, and now no longer a resident in this country. Mr. Harmer, in 1818, was applied to by a young woman for professional assistance, accompanied by her father, and the tale which they told was this:—The girl, whose name was Roberts, was earning her livelihood in a reputable house, when a servant of the late Spanish Ambassador, the Duke de San Carlos, sought by various means to seduce her from her situation. The man distinctly told her that a great foreign merchant, named Picard, was struck with her, and would, if she would live with him, provided for her handsomely. After much persuasion, the temptation succeeded; the young woman went into lodgings, provided for her, took the name of Mr. Picard, who visited her frequently, and at length discovered that Mr. Picard was the Duke de San Carlos. She became pregnant, and her keeper became tired of her; he employed a person to use means to procure an abortion, and shortly after abandoned his victim altogether. In this dilemma, pregnant, and in a state of complete destitution, Miss Roberts first applied to the plaintiff Mr. Harmer. Mr. Harmer thought that at all events something should be done for her. Under that impression, he called upon Mr. Louis Goldsmith, with whom he knew the Duke of San Carlos to be acquainted, stated the circumstances, and asked his opinion. Mr. Goldsmith said he had no doubt but that the Duke would feel obliged by Mr. Harmer's conduct, and begged that Mr. Harmer, with him, would call upon his Grace immediately. The parties had a conference. The Duke denied having used means to procure abortion; but admitted his keeping the girl, her being with child by him &c., and requested Mr. Harmer to communicate with his attorney, Mr. Frowde. Mr. Frowde and Harmer met, but the interview led to nothing satisfactory. Mr. Frowde authorized Mr. Harmer to give the girl five pounds! and Mr. Harmer afterwards, seeing her destitute, advanced her 5*l.* more. These advances were made during Miss Roberts's pregnancy, and at a time when various arrangements were proposed—Mr. Frowde wishing that she should go to the workhouse to lie in, her friends refusing to accede to that course, and the girl, but for the money supplied to her, in a situation literally to starve, or to be driven into the streets. The result of the Duke de San Carlos's conduct was not more liberal than its general tenour had been. Mr. Harmer applied for payment of the 10*l.*; Mr. Frowde refused to pay it. The girl applied for further assistance; but Mr. Frowde compelled her to swear the child to the Duke; the Duke was in consequence actually summoned before the parish officers, and the scene which took place on that occasion, Mr. Gurney, as he was not compelled to do it, would not at present state. Being denied reimbursement, Mr. Harmer became angry. He consulted with Mr. Goldsmith, and wrote to the Duke. Shortly after, to his utter astonishment—without intimation even that he had displeased by his proceeding—Mr. Harmer found that the defendant had preferred an indictment against him, in company with a gentleman of the name of Lee. Of Mr. Lee, Mr. Harmer had not at that time the slightest knowledge; but it seemed that Mr. Lee, who was a clergyman (having been consulted by Miss Roberts,) had written a letter to the Duke; and their respective interferences on behalf of the same unfortunate woman, was deemed sufficient by Mr. Frowde to join them in a conspiracy! Mr. Harmer requested that the trial might come on without delay; but delay, not trial, was the object of the affected prosecution; the matter was removed to the Court of King's Bench; and when, at length, it could be kept off no longer, not a tittle of evidence was adduced, and Mr. Harmer, without a trial, was acquitted. Now the question for the jury was short and simple—Had the indictment, or had it not, been preferred maliciously and without probable cause? That question was one on which twelve men could scarcely entertain a doubt, and Mr. Gurney confidently left it to the Jury to measure the compensation due to the plaintiff.

Mr. Sergeant PEAKE took a formal objection. The name in the indictment was set out, and properly set out, Carvajal; but the plaintiff in his declaration, now spelt it Carvagat. The variation, the learned Sergeant submitted, must be fatal.

Mr. GURNEY contended that the name would be either way *idem sonans*. Mr. Sergeant PEAKE denied that fact. They might be soft or hard.

The LORD CHIEF JUSTICE was of opinion against Mr. Gurney.

Mr. GURNEY after consulting with his client, admitted that he must be nonsuited.

Character of the Genoese.

(From the London Magazine.)

The Genoese are commonly accused of cupidity and avarice, and the accusation is not unjust: from high to low, they are greedy to gain, and vigilant to keep; their thrift is sordid, and they do not blush to save and spare even to meanness. This disposition seems to be inveterate, for it does not forsake them in the social hour. We were invited, with some other foreigners, to dine with a Genoese of distinction, who certainly could not plead a narrow revenue in excuse of his parsimony. The table was laid in a spacious saloon, paved with marble, richly adorned with painting, and gilding, and Venetian mirrors which were placed almost all round, and reached from the ceiling to the floor; the ladies were elegantly dressed, and the servants had on their finest liveries. The appearance of the gentlemen was far less respectable than that of English mechanics in their Sunday clothes; the master of the house wore an old-fashioned old blue coat, with brass buttons, a black silk waistcoat, black neck-handkerchief, nankeen breeches, and top-boots! The meagre dinner corresponded marvellously ill with the splendour of the apartment and the finery of the fair guests, but for the men it was good enough; we could get a much better one in Paris for two francs; it was poor in quantity, and ordinary in quality; we drank common wine, and had but little even of that. With the dessert however, one lonely melancholy bottle of French wine was produced, out of compliment to the English there, who were at table. The whole was hurried off with unmannerly haste, and after dinner a cup of coffee and a little sip of Rosolio broke up the company. The characters of men necessarily influence the characters of women, and therefore we were not surprised to find that the pretty, poetical looking ladies of Genoa were unpoetized by a low, bargain-driving disposition: at the Opera, one night we were sitting in the box of a young lady, handsome, rich, and noble, who, in the middle of the performance, observing a French Marchand in the pit beckoned him to come to her; and, on his entering the box, began chaffering about the prices of some silks and shawls; we, who, more's the pity, are quite novices in the art, were really astonished at the coolness and dexterity with which she contrived to make the Frenchman lower his demand; at length, however, he would yield no further, the difference between what she offered and what he asked was a mere trifle, but neither of them would budge: when the fair dame found all her manoeuvres ineffectual her tranquillity forsook her, she burst out into vulgar violence, called the poor fellow Voleur and Brigand, and almost thrust him out of the box. There were two other ladies present, who did not seem to feel either shame or surprise at this transaction, but on the contrary, took every opportunity to assist their friend with an argument.

It is much to be wished that English singers could at least catch the magic of Italian manner; the kindling eye, the slight but expressive gesture, the voice swelling, or falling, or pausing on the final cadence; expressing, and communicating that deep emotion which makes us fancy that music is the natural language of the gentler passions. This enthusiasm, which never supposes any ear can be indifferent, gives a force, a freedom, a beauty, in short a magic charm, to the most simple and to the most complex labours of the muse; it sinks into the heart like a spell, it seizes the attention, it reduces us into sympathy, and locks up every critical and unfriendly feeling. This enthusiasm is, perhaps, a gift of the skies, but without it what is music? It is cold and dead, like the statue of old, when first finished from the sculptor's chisel; but with it, it is like the same statue when the god had given it motion, and warmth, and life. In public singers, this source of beauty is dried up, is exhausted; their feelings are blunted by the drudgery of constant and laborious practice; they supply the place of enthusiasm by affectation, and, ceasing to feel themselves, soon cease to make others feel; they may astonish, they may even delight, but the power to "take the prisoned soul, and lap it in Elysium," is lost, we apprehend, for ever.

Assassination.—The accounts of assassinations in Italy have always been exaggerated. In the North of Italy, the crime prevailed much less than in the south. Since the suppression of the immediate means of gratifying the impetuous bursts of vindictive passions, assassination is almost unknown, or occurs as rarely as in any country in Europe. More murders are committed in England and Ireland (on the evidence of the public papers, and the numerous and terrible executions that follow) in the course of a few months, than through the whole of Italy in as many years. For the truth of this assertion, I appeal to the British of all parties resident in Italy since the peace.—The streets of Milan are so safe at night, that they are walked even by foreigners at all hours, with the same confidence as by day—there is indeed but little difference. Many of the cafés, continue open, guitars are jingling, and chorusses singing almost till dawn; and in fine moonlight nights nobody thinks of retiring.

Selections.

ADDRESS TO THE ORANGE TREE AT VERSAILLES, CALLED THE GREAT BOURBON, WHICH IS ABOVE FOUR HUNDRED YEARS OLD.

From the New Monthly Magazine.

When France with civil wars was torn,
And heads, as well as crowns, were shorn
From royal shoulders;
One Bourbon, in unaltered plight,
Hath still maintain'd its regal right,
And held its court—a goodly sight
To all beholders.

Thou leafy monarch, thou alone,
Hath sat uninjur'd on thy throne,
Seeing the war range;
And when the great Nassans were sent
Crownless away, (a sad event!)
Thou didst uphold and represent
The House of Orange.

To tell what changes thou hast seen,
Each grand monarch, and king, and queen,
Of French extraction;
Might puzzle those who don't conceive
French history, so I believe
Comparing thee with ours will give
More satisfaction.

Westminster-hall, whose oaken roof,
The papers say (but that's no proof)
Is nearly rotten;
Existed but in stones and trees
When thou wert waving in the breeze,
And blossoms (what a treat for bees!)
By scores hadst gotten.

Chaucer, so old a bard, that time
Has antiquated every chime,
And from his tomb outworn each rhyme
Within the Abbey;
And Gower, an older poet, whom
The Borough Church enshrines, (his tomb,
Though once restor'd, has lost its bloom,
And got quite shabby)

Liv'd in thy time:—the first, perchance,
Was beating monks, when thou in France
By monks were beaten;
Who shook beneath this very tree
Their reverend beards, with glutton glee,
As each downfalling luxury
Was caught and eaten.

Perchance, when Henry gained the fight
Of Agincourt, some Gaulish Knight,
(His bleeding steed in woful plight,
With smoking haunches)
Laid down his helmet at thy root,
And, as he pluck'd the grateful fruit,
Suffer'd his power exhausted brute
To crop thy branches.

Thou wert of portly size and look,
When first the Turks besieg'd and took
Constantinople;
And eagles in thy boughs might perch,
When leaving Bullen in the lurch,
Another Henry chang'd his church,
And used the Pope ill.

What numerous namesakes hast thou seen
Lounging beneath thy shady green,
With monks as lazy;
Louis Quatorze has press'd that ground,
With his six mistresses around,
A sample of the old and sound
Legitimacy.

And when despotic freaks and vices
Brought on th' inevitable crisis
Of revolution,

Thou heard'st the mobs' insur'ate shriek,
Who came their victim Queen to seek,
On guiltless heads the wrath to wreak
Of retribution.

O! of what follies, vice, and crime,
Hast thou, in thy eventful time,
Been made beholder!
What wars, what feuds—the thoughts appal!
Each against each, and all with all,
'Till races upon races fall
In earth to moulder,

Whilst thou, serene, unalter'd, calm,
(Such are the constant gifts and balm
Bestow'd by Nature!)
Has year by year renew'd thy flowers,
And perfum'd the surrounding bowers,
And pour'd down grateful fruit by showers,
And proffer'd shade in summer hours
To man and creature.

Thou green and venerable tree!
Whate'er the future doom may be
By fortune giv'n,
Remember that a rhymester brought
From foreign shores thine umbrage sought,
Recall'd the blessings thou hadst wrought,
And, as he thank'd thee, raised his thought
To heav'n!

FORTUNE'S PICKLENESS.

When kindling ruby in the goblet glances,
Beneath the flash of joyous eyes,
And the heart madly in the bosom dances
To music of mirth's revelries;—
When wit like lightning shoots, and peals of laughter
Round us with joyous thunders roll,—
Still, still a fear of sorrows to come after
Will steal within and sting the soul.

By trembling silence when the nymph confesses
A mutual joy at love's first kiss;—
When with her blushing timidity she blesses
Our arm, and steeps the soul in bliss;—
When Cherubs form around their angel mother
A halo of domestic joy,
A dread still lurks that some dark change may smother
Love's light, and all our hopes destroy.

When the rapt miser gloats upon his treasure,
Feasting his eyes and heart with gold;
When on the hero's ear that throbs with pleasure,
The shouts of victory are roll'd;—
When patriots dare a tyrant's frown undaunted,
And nations, freed, their saviours bless,
The miser, hero, patriot, still are haunted
With thoughts of Fortune's fickleness.

SONG FROM THE ITALIAN.

In yonder grave of myrtle straying,
I saw a damsel and a child,
Joy on his frolic brow was playing,
Her cheeks were pale, her looks were wild;
Oft as he cul'd the dewy flowers,
His playful gambols she forbid,
And if he roved to distant bowers,
His steps controll'd, his wand'ring chid.

Time pass'd away on airy pinion,
When lo! I met the nymph alone;
The child had fled her harsh dominion,
And hopeless she was left to moan:
To learn the damsel's name I strove,
And his who shunn'd her prying eye,
The truant child I found was Love,
The weeping mourner JEALOUSY.

ASIATIC DEPARTMENT.

—609—

Relief of Prisoners in the Jail.

We have before had occasion to draw the attention of the wealthy inhabitants of the Metropolis to the sufferings of the persons under confinement for Debt in the Jail of Calcutta: and such appeals have been answered by the ready assistance of those whose circumstances admitted of their affording it. We feel no scruple therefore, that should deter us from refreshing the recollections and rousing anew the attention of the older Residents to this subject, and at the same time acquainting the new Settlers amongst us that there is a mode of disposing of their superfluous food and clothing that will give great and acceptable relief to persons in deep distress, and afford them an opportunity of cheaply purchasing for themselves one of the most refined and unmixed pleasures that the human mind can taste—that of relieving the sufferings of the helpless among our fellow creatures.

There are now in the Jail of Calcutta, under confinement for Debt only, several distressed individuals, surrounded by their dependant families, some consisting of from 6 to 10 young children, who with their captive parents are almost wholly dependant on the bounty of some few charitable individuals, for food and clothing. The number of these helpless objects is however far greater than the means of relief hitherto applied: and the purport of this short Address is to recommend those whose good fortunes enable them to have their tables furnished with more food than they actually consume, to have the articles that are removed from thence (which are not necessary, as in England, for the subsistence of domestic Servants) sent to the Jailor for distribution among the destitute and unfortunate beings placed under his charge.

It can hardly be necessary to remark that this duty should be entrusted to some persons less interested in defeating it than Khansumars and Khitmutgars, who, it is believed, generally dispose of what goes from the tables of the rich, for money, which they regard as a fair perquisite of place. Its appropriation, however, to the relief of those who have neither the means of payment, nor even an opportunity of asking it in charity for themselves, must be surely more useful and more agreeable than any other.

The cast-off clothes of Ladies or Gentlemen, which are usually seized as the perquisites of Ayahs and Sirdar Bearers, would be also, we believe, most thankfully received by the poor Debtors, for the use of themselves, their wives, and children: and as in both these cases, the sacrifice on the part of the Donor is absolutely nothing, as they are only asked to bestow that on others which is of no further use to themselves, we feel persuaded that it is sufficient to call the attention of the Benevolent to the means of doing good, to secure their being instantly adopted.

To heal the sick, to comfort the broken-hearted, to dry the tears of the fatherless and widow, and to open the prison doors and release the captive, is not within the power of many to perform; but to feed the hungry and to clothe the naked, is a task of comparatively easy accomplishment; and when the mere issue of an order to a domestic can apply what is no longer required for one's own use, to so welcome a purpose as that of comforting the prisoner in his solitary and hopeless confinement, it is impossible that any one with the heart of a man or a Christian could refuse this feeble effort in the common cause of humanity.

COURSE OF EXCHANGE.

BUY.]	CALCUTTA.	[SELL.
20 & 21	On London 6 months sight, per Sicca Rupees	21 & 21 1/2
	Bombay 30 days sight, per 100 Bombay Rupees	92
	Madras ditto, 96 & 98 Sa. Rs. per 100 Madras Rupees	
	Bills on Court of Directors 12 months sight, 18 & 20 per cent.	

BAZAR AND PRIVATE BANK RATES, CALCUTTA.

Discount on Private Bills, according to the period they have to run,.....	per cent.	60 & 80
Ditto on Govt. Bills of Exchange, ditto,.....		50 & 70
Ditto on Loans on Deposit, ditto,.....		60 & 80

Picture of Mr. Harrington.

To the Editor of the Calcutta Journal.

SIR,

It will be gratifying to your Readers to learn, that the portrait of Mr. HARRINGTON, executed by the masterly hand of Mr. CHINNERY, has recently been put up, at the expence of Moenshee Ameen-ood-deen Ahmud, Baboo Jugurnaut Singh, and the other Vakeels attached to the Courts, and of some of the respectable inhabitants of this city, in the House occupied by the Courts of Sudder Dewanny Adawlut and Nizamut Adawlut, in which he so long and so usefully presided. It at once evinces the respect and affection entertained for Mr. HARRINGTON, on account of his talents and goodness, and the public spirit and liberality of the Gentlemen who spontaneously and readily contributed the sum of Sicca Rupees 5000 towards this object.

I am, Sir, Your obedient Servant,

June 12, 1822.

A CORRESPONDENT.

Knavery of Boat-Peons.

To the Editor of the Calcutta Journal.

SIR,

It has often entered my mind to write to you concerning the reguery and imposition that exist on the part of the Peons, who are entrusted, by the River Insurance Company, with the conduct of boats laden with supplies for the up-country. An instance of their fraudulent and insolent behaviour towards the poor boatmen placed under their care, has just been brought to my notice. I am powerless as to redressing the grievance, but I hope that the Secretary to the River Insurance Company will do his possible to do so.

The Manjees of two boats, bearing supplies for a body of Gentlemen here, came to me and made a demand of 12 Rupees from a Peon, by name Jumeerut. I enquired into the particulars of the claim, and found that this fellow, with all the insolence of office, and, like to the lazy drone, delighting to sip the sweets of other's labors, had insisted on the poor Dandies providing for his board from Calcutta to this place, that is, he had made them furnish his *dhat bhut* gratis, for nearly six months, while he reclined on his back all day in the shade, inhaling the refreshing vapours of his hubble-bubble! Can there be a more faithful picture of Asiatic sloth and tyranny? It appears that they had expended 12 Rupees to gratify the palate of this eastern potentate, but on their arrival at Gurmackteser Ghaut, learning from their *Confrères* there, that such was not the *dastoor*, they made application to me to get it refunded. This I attempted (but I might as well have tried to soften rocks by the melody of my tones as to extract a Rupee from the hard grasp of a Bengallee) and Mr. Jumeerut, with a most indifferent air and without denying the charge, simply answered my question of "Will you give the man his own again?" by another, "*Hum quhan se milega barah ropeah!*"

This is not only the imposition these knaves are guilty of, but this specimen of their "ways and means" will suffice for the present. I have a hundred anecdotes of similar acts of oppression which may hereafter find the light. I publish this, not only to prevent for the future a cruel extortion from poor devils who work harder, and are paid worse than any other class of labourers in this country; but also to prevent a higher demand for tonnage, which will be the necessary consequence of such a practice continuing. The Dandies, if they have such a set of harpies quartered on them, will take care to provide for them before hand, and the Residents at a distance from Calcutta will pay the piper—God knows we pay quite enough for the good things of this world already.

I am, Sir, Your obedient Servant,

Meerut, May 27, 1822.

UMQUHLE UMPAVILLE

Outrage in Oude.

To the Editor of the Cawnpore Advertiser.

Sir,

It is with painful sensations that I have to record, through the medium of your Paper, an act committed most maliciously, on the body of an unarmed individual, on the River Ganges, by what are called, the Nabob's people on the opposite side.

A Gentleman of the name of Chick, together with a few friends were calmly tracking up from Cawnpore returning to Fatty Ghur until their arrival at Raj Ghant (a few coss above Mendy Ghant) where their progress was delayed; the Manglee of a Boat lying at the Ghant, not passing the Goon or Track rope over the mast of his boat as is customary, a Chuprassee in the employ of Mr. Chick remonstrated with the fellow on the impropriety of his conduct. At first, the Manglee desired to wait a little, and again that he would not pass the Goon,—that he would cut it for his own use, were it even to draw water with.

The Chuprassee finding not even a shadow of compliance, he went on shore, and desired the Manglee immediately to obey the orders he had just given him, or that he should be under the necessity of enforcing them, at the same time, bringing him into his (the Manglee's) Boat for the purpose. The fellow instantly made a noise, and a man, armed with a sword and shield, &c. came up and struck the Chuprassee with a drawn sword across the back, which laid him flat on the ground.

Mr. Chick seeing his servant thus attacked, jumped on shore with a gun, unloaded unfortunately, and went to his assistance, asking the armed man what authority or right he had to molest his servant, giving him a shove, and desiring him to go away to avoid further disturbances. A second armed man, standing at about a distance of 20 or 30 yards, came instantly running up with a drawn sword also, and attacked Mr. Chick, making a blow at his head. Mr. C. little imagined where the fellow was coming to, until actually aimed at, when, to save his head, he put up his left arm and received the wound on the wrist; instantly wielding his sword, the man aimed a second blow and severed the bone, a little below the shoulder, leaving a small remnant of flesh, by which it hung: raising a hue and cry at the same time, that as the "Sahib was dead" to "Loot Loot" meaning "Plunder, Plunder."

At this juncture Mr. C. remembered the danger to which his friends (chiefly female) would be exposed to by the coming down of a Boat, as he expected, and which ultimately proved true, and judging it expedient to give them the alarm, raised himself, and with the greatest effort made a run, but from loss of blood fell within a few yards of his own Boat, followed as above anticipated by a band of no less than 50 armed men.

On Mr. C.'s falling, the Females instantly sent two men who carried him on board senseless—when in the interim, a young Lad of about seventeen made his appearance at the head, and commenced loading his gun, which he then had in his hand, and threatened to fire at the Banditti if they did not retire, and allow the Boat to pass unmolested. By this time they had arrived at the shore, and hearing the Lad talking in English to those inside, seemed rather surprised, and consulted one with another what course to pursue, saying, that there were more "Sahibbloog" (Gentlemen) on board, and so remained, while the Goon being cut, and set a drift by those on board, the only resource left, and which in all probability rescued them from a merciless end, for had the Banditti succeeded in boarding, no doubt remains of their putting to the point of the sword a whole family consisting of seven persons.

At this juncture, the Boat was in the main branch of the river making all speed to the smaller branch on the Government side, which they succeeded in attaining, and proceeded to Mendy Ghant to the residence of a Gentlemen in charge of an Indigo Factory, belonging to Messrs. Bathurst, Bush, and Co. who most kindly adopted the most prompt and efficacious measures, in procuring a conveyance for the unfortunate Mr. Chick, who arrived here senseless in 36 hours after the dreadful scene had taken place.

It is truly to be lamented that some protection is not afforded to travellers, coming up and going down the River. The instance just recited of the treachery of the Inhabitants in the Oude Country, is not the only one on record, and it is sincerely to be hoped, that some speedy measures may be adopted for the tracking upon the other side in safety, particularly as the course of the Ganges inclines more to the Oude side than the Government, which precludes the possibility of remaining on the latter; proceed on the former route therefore, we must, although so unsafe.

The unfortunate Mr. Chick has since the writing of the above undergone the operation of having his arm amputated, and earnestly it is to be hoped it may not endanger his life.

It is to the consideration of the Indian Public, this unfortunate and miserable case is submitted, in the sincere hope, that the offenders

may be demanded, and brought to such condign punishment as the British Laws may choose to inflict.

I beg to add that Mr. Chick had proceeded to Cawnpore for the purpose of being married, and had only joined the matrimonial state 4 days ere he met with this lamentable disaster.

I have to beg that the whole of the above may be inserted in your next Paper, the same being a true and accurate account of the transaction, from the scene to the present moment, so far as information has afforded, and ocular demonstration recognised.

I am Sir, Your obedient Servant,

Fatty Ghur,
May 24, 1823.

A SUBSCRIBER.

Memorandum.—The names of the perpetrators have been sent to the Resident, but in general every precaution to apprehend such offenders are unavailing, and they will as usual escape all punishment.

NOTE.

The above is a more detailed statement of the affair alluded to in the JOURNAL of Tuesday last. We have since seen a letter from that quarter, dated May 28, which has the following paragraph:—

"I have just this moment received intelligence from Fatty-Ghur, that poor Chick was alive on the 25th. His left arm was amputated the day after he arrived at Fatty-Ghur, a mortification having been likely to take place. He is in the Hospital, and his Medical attendants think he will now recover, without any further loss. I have not yet heard whether any investigation has been made into the affair, or whether the villains have been apprehended, but certainly such a shocking case will not be allowed to pass by unnoticed. I called at Mindy Ghant yesterday, and had some conversation with Mr. Cornish, who says, he never witnessed in all his travels, both by sea and land, such a shocking sight as that of poor Chick, when brought to his Bungalow.—ED.

Bank of Bengal.

To the Editor of John Bull.

SIR,

1. It cannot be unknown to you, that this Establishment is a Corporate Body, consisting of the Governor General in Council, and of the wealthiest and most respectable persons in India. It belongs therefore to GOVERNMENT, and the PUBLIC, and both those parties must be equally obliged to any Print, which endeavours, by the benefit of fair discussion, to promote the objects of such an Institution, because they can have no other character and tendency than the PUBLIC Good.

2. The manner in which a National Bank is calculated to be useful to the community, is by supplying it with a secure Paper circulating medium, equal to its just and substantial wants: and that the Bank of Bengal is totally inefficient for that purpose, will be manifest from the following FACTS, viz:

1. That sometimes it issues no Notes at all, however great and pressing the demand may be for them.

2. That at other times, as now, it issues them at a high premium upon the value of other circulating mediums in the market, and

3. That it frequently, as at present, refuses to issue them, though the Coin of the Country is offered at a discount for them.

From these FACTS it happens that the Paper of the Bank of Bengal, forms no part of the circulation of the Country, but is bought and sold like any commodity in the market.

3. It would not be difficult to shew, that such a narrow system of operations, proceeding from a National Bank, is very mischievous to the circulating medium of the Country; but no reasoning can be necessary to prove, that the retailing of a few Promissory Notes, is at variance with the character and profession of a Great Bank, which ought to be at the head of all circulation.

The consequence has been, that Private Notes have found their way into circulation, but, their issues being necessarily very limited, and their use confined to private dealings within the City; the Country is little benefitted by them.

4. On this occasion of re-modelling the Bank Charter, it is confidently hoped, that Government and the Directors will continually bear in mind, to whom the Institution belongs, and what Public ends it is intended to serve. Any increase of its capital appears a matter of small moment, compared with the necessary changes in the Constitution and Rules of its management. These changes should be complete to be of any use.

The Management should be such Members of the Government, and other able and disinterested individuals, as can devote their time to the concerns of the Bank. Their services should be so efficient as to render the duties of the Secretary, (or Cashier as he is called in England,) who

should be a person well acquainted with the details of his profession, purely ministerial.

The Rules should, of course, be taken from the practice of the most approved Banks in Europe, which is governed, I believe, by one simple principle, viz.

Never to issue their Notes except in cases, where the intrinsic value in the money market of the objects pledged to and retained by them, are sufficient to secure their due return with a moderate rate of interest.

To the extent of the substantial bona fide demand of this description, a National Bank should always be open to the Public at a rate of Interest never exceeding the national rate—because, in such accommodation consists the full measure of advantage to the Bank and to the community, with perfect security to both.

There is only one obstacle to this full measure of accommodation being granted, which arises from the circumstance of Bank Notes being made exchangeable on demand for Gold and Silver. This is perhaps a salutary check upon its issues, but it never should be allowed to check them, when demanded on the wholesome Rule abovementioned, beyond the degree of probability which exists of there being any extraordinary demand for those articles. In this country nothing can occasion it but a distant and extensive warfare at home, or a foreign demand; the former of these events is not in the compass of probability, and the latter could not take place without an alteration in the course of Trade, as this is importing country for the precious metals.

The probability, therefore, of any extraordinary rise in the value of Gold and Silver in this country, is so very trifling, that a small Cash balance only, and Government Notes, readily exchangeable into Cash, might be reserved to meet any contingency of this kind.

These ideas are hastily, and imperfectly I fear, put together, to point out real objects and use of a Public Bank, and some changes, which are necessary to render the Bank of Bengal such an institution. They might easily be enlarged upon, if the community think them worthy of attention.

A SUBSCRIBER.

Fair Play and Si-gis-mund.

"O Sir, we quarrel in print, by the book; I will name you the degrees:—The first, the retort courteous; the second, the quib modest; the third, the reply churlish; the fourth, the reproof valiant; the fifth, the countercheck quarrelsome; the sixth, the lie with circumstance; the seventh, the lie direct; and you may avoid that too with an if.... Your If is the only peace-maker; much virtue in If."—As you like it.

To the Editor of the Calcutta Journal.

SIR,

I am glad to see that FAIRPLAY pushes on and keeps moving; so much so that I cannot help troubling you once more, though I did not intend it. As yet, indeed, he sticks to the same subject, and does not favour us with any thing new: give him time, however, and plenty of Reel-line, and I have no doubt we shall see him play about Custom House grievances as beautifully as a dolphin, dexterously grained from the sprit-sail-yard-arm, about the bows of his own vessel; for he "has not denied" that he is of the Commanding genus.

But why does FAIRPLAY want to quarrel with me? Did I not commence my last letter by saying that I entirely agreed with him? I intend "to turn both the grievances complained of, as well as the class of persons it affects, into ridicule!"—Not I, by my truly. I only wanted to be a little "humorous" and "witty," and to fire off "a flash of merriment" upon "the Gentleman now at the head of the Custom House," by way of warning him against impending danger.

I think we need not ask the question, "If Peter Piper picked a peck of PEPPER, where's the peck of PEPPER that Peter Peter picked?" for the whole will be found together in FAIRPLAY's letter as published yesterday in the JOURNAL. He says it is hard that, after having pointed out a palpable absurdity in the Regulations of the Custom House, he should be expected to suggest the remedy also. Now, I cannot here agree with him, for it does not seem that he has experienced much difficulty in complying with my request.

Touching Potatoes, that article appears to be given up. With respect to knives and forks, and plates and dishes, and bazar jars and tubs, that have been evidently long used, I think, with friend FAIRPLAY, (for I won't quarrel with him), that these things, when landed from a Country ship sailing out of this port, might be

permitted to pass in duty free without injury to the Revenue, unless it be made manifest to the Collector, that duty should be charged. With regard to wines and liquors, it is admitted that the difficulty is greater: would it were not, for "a good sherris-sack hath a twofold operation in it. It ascends me into the brain; dries me there all the foolish, and dull, and crudy vapours, which environ it; makes it apprehensive, quick, forgetive, full of nimble, fiery, and delectable shapes; which delivered o'er to the voice, which is the birth, becomes excellent wit."

It appears, that FAIRPLAY has penetrated through my disguise, and has discovered that I am nothing better than a poor Scribe, fixed at my desk all day long:—it was not good natured of him, though, to tell any Employers so publicly, that I sometimes sport facetious, and retail Joe Millers for the amusement of my fellow Kramers while I am touching up the nib of my tool of trade. I wonder who is fondest of ridicule, when he feels no compunction in jeering a poor monthly writer about his "brilliant genius," and invites a powerless being "to think the subject worthy of him?" FAIRPLAY, indeed, has—"a nimble wit; I think it was made of Aclanta's heels." How figurative and funny "to set even the office desk in a roar!! Only fancy to yourself, Mr. Editor, a pewter inkstand in a horse laugh! the pounce bag bursting its sides in a convulsive grin! the very pens splitting with merriment! and the long round ruler rolling about in an agony of humor!!

I am, Sir, Your's obediently,

Calcutta, June 12, 1822.

SI-GIS-MUND.

Moving Great Weights.

To the Editor of the Calcutta Journal.

SIR,

Oblige me by giving publicity to the following method of moving great weights, planned by myself, and which I believe is entirely new, and hitherto a desideratum.

I remain, Sir, your most obedient Servant,

Calcutta, June 8, 1822.

CHARLES HUDSON.

An easy method of transporting great weights by the powers of their own gravity, and momentum dependent thereon.

Take a pair of polygon wheels, (or polydrical cylinders, with a strong axle tree solidly square, except where they are to enter into the wheels, and where they must be as round as a pintle. If the weight or body rest on the ground, and require raising, cut a diagonal trench into the ground on each side to admit the wheels—2d. make an aperture and pass the axle-tree closely underneath, and across at right angles with the trenches, and so as to secure the equilibrial line. Then excavate the earth under that part, and diagonally descending from the axle point on the side opposite to that in which the body is to be moved forwards, and as far as its extremity extends; in order that when the wheels are put on, and the body tilted or inclined backwards, the whole weight of it may be brought to bear on the axle-tree. Having then fixed on the wheels, let it be so tilted by means of a sufficient weight. No motion will operate on the polygon sides of the wheels in this position. Fasten the body to the two opposite spokes of the two wheels, or to a cross bar passing through them if they be solid. This bar being in immediate contact, underneath and in the forepart of them and the centre of equilibrium, by removing the weight from the afterpart which gave the backward inclination, to the foremost extremity of the body; it will be protruded to the next side of the polygon, whether it proceed upon an inclined or horizontal plane, without receding, as the greatness of pressure and the angular points of the polygon will prevent its so doing. If lifting be unnecessary, the two collateral trenches may be dispensed with.

To obviate sudden concussions, the gradual descent from the angular points of the polygon, to its flat sides may be easily secured by jack-screws, pullies, or contrary levers. And irregular figures may be managed with equal facility by passing one or more timbers underneath, longitudinally, to which the whole

weight and body of it may be secured by wedges; when it will be requisite to place the axle-tree under these beams, and the line of equilibrium so important in the whole process, may by their means be more permanently secured by cutting a groove so as to fix on the quadrature of the axle.

CHARLES HUDSON.

P. S. I should not have troubled the Press on the above subject, had I not the approbation of some mechanical geniuises, whose love for the ancient and obsolete arts is too warm to neglect the occuminal vigour of research, if it were only to afford mathematical knowledge, a problem for solution.

C. H.

Shipping Arrivals.

BOMBAY.

Date	Names of Vessels	Flags	Commanders	From Whence	Left
May 20	Teignmouth	British	H. Hardy	Mocha	—
20	Georgiana	British	R. Babcock	Muscat	—
21	H. M. St. Sophie	British	G. French	Mocha	—

Shipping Departures.

MADRAS.

Date	Names of Vessels	Flags	Commanders	Destination
May 21	Meriton	British	W. Maxfield	on a Cruise
27	Eliza	British	B. S. Woodhead	Calcutta

BOMBAY.

Date	Names of Vessels	Flags	Commanders	Destination
May 16	Vigilant	Arab	Doss Mahomed	Tankara Bunder
17	George Home	British	J. A. Telfer	London
18	Bona Fortuna	Portz.	J. M. Fernandes	Pedier Coast

Tuesday's Report announced another Ship, inward-bound, having been driven on shore off the Light-House: this proves to be a mistake, it is the WELLINGTON only.

The ARGYLE, arrived off Calcutta on Tuesday.

Passengers.

Passengers per GEORGIANA, from Muscat to Bombay.—Mrs. Babcock, Assistant Surgeon Nimmo, 2d Battalion 12th Regiment; Lieutenant Haughton, H. C. M.; Lieutenant Spencer, H. C. M.

Passengers per GEORGE HOME, from Bombay for London.—Mr. Hughes, Mr. Quaille, Captain Manklone, Mr. Rogers, Mr. Stewart, Mr. Davies, Sarah Sockett, and Major Gibson.

Sporting Intelligence.

The Calcutta Hounds will throw off on Friday the 14th of June, at Gurreeah Haat.

Errata.

In the Letter of AN OLD OFFICER, on SURGEONS AND MAGISTRATES, which appeared in the JOURNAL of the 20th ultimo, vol. 3, page 275, column 1, line 10, from the top, FOR "some that esteemed" READ "that some esteemed;" line 37, FOR "requiring" READ "acquiring;" line 41, FOR "I am ready" READ "I am as ready;" line 53, FOR "adventures" READ "adventurers" line 61, FOR "might have been declined, or avoided by statements of claims without" READ "might have been avoided or declined, by statements of claims on their;" line 65, FOR "clinical" READ "clerical;" col. 2, line 5, from the top, FOR "Junior" READ "Juniors;" line 27, FOR "unabling" READ "enabling;" line 41, FOR "employ my" READ "employing;" line 42, FOR "which is the superabundant" READ "which is the number of respectable intelligent men, I am told, now in Calcutta, and daily coming out to seek employ, from the superabundant;" line 44, FOR "to have an appointment" READ "to bring an appointment."

A POOR SCRIBE, whose Letter appeared in the JOURNAL of the 11th instant, has requested the Printer to make the following alteration since the publication of his Letter:—Page 576, col. 2, line 17, from the bottom, FOR "to my countrymen and to my children," READ "to my children and the children of my countrymen."

Shipping.

Colombo, May 18, 1822.—The Master Attendant of Galle has reported, that His Majesty's Ship GANGES in company with a Frigate (doubtless the LEANDER) have in sight of Galle, about 7. A. M. on the 15th instant, from the South East.—Three Boats attempted to communicate with the Ships and convey off the public Mails, but the weather was so boisterous, that they could not effect it, and bore away for Beligam, where fortunately the Boats all safely arrived.—Ceylon Gazette.

Calcutta.—The setting in of the rains, as it has been experienced with unusual severity at the presidency, has been also attended, we now learn, with the most tempestuous weather at the head of the Bay. Ever since Thursday last, the strongest gales have occurred at the Sand Heads, the wind shifting to various points of the compass, and blowing furiously, in a succession corresponding pretty nearly with the changes of wind that have taken place here during the same time. The ships, more directly exposed to the rage of the elements within the limits of pilot water, have been the BOMBAY MERCHANT, the WELLINGTON, and a French ship, apparently of 300 or 350 tons, name not known, but supposed to have arrived from Bordeaux.

On Tuesday, the 4th instant, these ships obtained pilots in Balasore roads, and on the following day crossed the reefs and reached the Eastern Channel. The French ship, having lost her anchors in Balasore roads, made signal that she was in want of anchors, but the state of the weather prevented any anchors being conveyed to her from the vessels at the pilot station, and accordingly when the gale increased from the Northward on Thursday, she stood out to sea. The WELLINGTON and BOMBAY MERCHANT remained at anchor, waiting for a fair wind, but after the N. W. part of the gale had ceased, it blew with increased violence from the Southward, and they were soon in a very unfortunate predicament, finding it unsafe to ride at their anchors in such tremendous weather, and at the same time perilous in the extreme to attempt entering the river.

On Sunday the condition of the BOMBAY MERCHANT had become so desperate, (she making three feet water per hour, &c.) that the only way of keeping her above water, which remained to be attempted, was to run her up channel, if possible; and providentially, the able management of the pilot, assisted by the strenuous and utmost exertions of all on board, succeeded in bringing her safely into the river, and soon after off Calcutta. The WELLINGTON remained at anchor in the Eastern Channel for some hours after the BOMBAY MERCHANT left her, but it appears that a similar state of distress, if not some partial lulling of the gale, led to her also making the attempt, yet unfortunately she was not equally successful, having run on shore below Kedgerree, as we reported yesterday.

Mr. Trotter of the Civil Service came a Passenger from Madras on the WELLINGTON, and reached town last evening.—John Bull.

Indigo Crops.

Indigo Crops.—The Indigo Crops, involve so many interests that every thing concerning them, becomes of importance. It is rather remarkable, that during all the late spring-tides the water on the Dock gauge, at Howra, never rose higher than 15 feet 3 inches, till Monday and Tuesday, when it rose to 17 feet, making an additional height of 21 inches. This unusual height is doubtless to be attributed to the heavy falls of rain, that have lately taken place; from which we are rather apprehensive that any delay in gathering in the Indigo Plant, may be attended with loss in those districts that are first inundated. However the rise of the river here may be owing to a local cause only, and does not afford us sufficient data for conjecturing that this effect has been at all general, or in particular, that it extends to the Upper Provinces. The depth of rain that has fallen at Calcutta from Saturday at 6 P. M. to Monday at 1 P. M. is 10½ inches.—Hurkaru.

Marriages.

On the 11th instant, at St. John's Cathedral, by the Reverend D. CORRIE, Mr. THOMAS FLETCHER WAGHORN, of the Honorable Company's Marine, to Miss ELIZABETH BARTLETT.

On the 10th instant, at St. John's Cathedral, by the Reverend D. CORRIE, Mr. ALEXANDER BURNETT, to Miss CATHERINE D'MOYRAH.

On the 5th instant, at St. John's Cathedral, by the Reverend J. PARSON, Mr. WILLIAM NICHOLS, to Miss CORDELIA BOWMAN.

Deaths.

At Chittagong, on the 3d instant, Brevet Captain R. W. FORSTER, Interpreter and Quarter Master of the 2d Battalion 13th Regiment of Native Infantry.

At Belgaum, on the 12th ultimo, the infant Son of Captain PASKE, of the Honorable Company's Artillery, aged 7 months.